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MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF AN APPLICATION BY CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES FOR THE PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE.

(Before the Honourable Mr. Justice Berger, Commissioner)

Fort Franklin, N.W.T.

June 25, 1975

PROCEEDINGS AT COMMUNITY HEARINGS

Volume 8

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PROCEEDINGS OF COMMUNITY HEARINGS

Volume 8

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APPEARANCES

Professor M. Jackson	Mackenzie Valley Pipeline Inquiry
Darryl Carter	Canadian Arctic Gas
Glen W. Bell	N.W.T. Indian Brotherhood and Metes Association of the N.W.T.
Mr. Elwood	Foothills Pipelines Ltd.

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Fort Franklin, N.W.T.

June 25, 1975

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, I think we will come to order this afternoon and anyone who wishes to speak today certainly will have the opportunity of a chance to speak this afternoon or this evening and we will just carry right along then and we still have our interpreters so we are all set.

Miss Hutchinson, I think we should swear the witness.

SUZA TOUCHOU, sworn.

(Interpreter, Phoebe Tatti, resumed.)

A He says that all the old people are all talking about their past and how their ancestors raised them and he says that I, too, was raised like them and he says that my father raised me with a willow net and he says on several occasions I have seen him light a fire with flints. He says that his father when he was teaching him so that he would be able to live among his people, it was sort of pitiful the way his father tried to teach him everything, and he says that at times, that at night they used to set wooden traps and at night it was cold and they had no tents, they used to have to put logs in the fire to keep it going all night.

He says, my first trip with my father, we had to cross the Bear Lake and he says

we never had enough supplies, we never had enough gunpowder and stuff, so my father made a harpoon, he says, and I wondered what the harpoonwas for. Then we heard that there was caribou across on the barren land, so we had to portage inland and across the land towards where the caribou were, then when we were there all the children, the old women, the women, the men, they all went towards where the caribou was and they harpooned them until they got enough for their supplies, until they got enough caribou hides, sinews, dry meat and, you know, things that they could carry on through the next winter with.

He says, then we spent the winter there and people after getting all the caribou decided to make a lot of caribou trousers and snowshoes, sinews, /and caribou blankets, and they, they had those who needed caribou hide, extra caribou hide for the tents. And he says that the mothers made out of caribou hides, sort of fur parkas and they had the sleeves right up like that and there is only a snip right between the palms so that if you had to make a fire you just -- sort of like new baby suits you see at Eaton's or Simpson Sears.

And he says that in those days too, I forgot to mention this in the last one, he said that people really helped each other. When somebody else was in need then the people always helped that person out and he says I used to have caribou hide strings for my mits, he says I also used to have caribou hide stripping of caribou hide for my belt.

He says that in the springtime, they stayed there until the springtime and sometimes they had no pots so they made birch bark pots and they made birch bark pails so that the pails contained the ice and then there was also a dipper made by wood, and we still use this to take out the fish that was boiled, out of the pot.

He said that there wasn't any matches in those days, so when they travelled they saw a lot of the old people carrying flints around. He says that, the motion he is making is that of the flint, moved the spark and they tried to make it light up, so they used to keep it in the air like that to keep it, to light it up, and he says that times there was a little piece, that has the little flames, they used to put it on top the pipe so that way they would start up.

In the summertime you used the flints, but in the winter time you had, you used to take gunpowder and you used to moisten that gunpowder and then hang it up in a bag and you let it hang there until it dries all up and then you used to use the rocks to make the sparks and then the gunpowder would start on fire, then they would start gathering birch bark coverings and place it on the fire so that in the wintertime they had two different means of making fire. In the wintertime it was flints and in the summertime it was moist and dried gunpowder.

He says that then after, during the summer when they are ready to move again

they used to make birch bark canoes. He says that you have the frame of the canoe and you use the birch bark or caribou hide and you used to take sort of greenwood, and it is, the size of greenwood isabout that big, and you used to take off all the inside until you have the final core which is about this size, and you slit that core into half and you use that thread to put the canoe together and when you are sewing the canoe together you use that as thread. And he says the women used to go into the bush and spend one whole day gathering gum from the wood, and this gum, they boiled it until it got really thickened like water, until it got really thick like , and he says that that you use that to cover up all the cracks and stuff and then the boat was ready to use.

He said I was born around Snare Lake and at the time, the period or the time that I am talking about was when my father used wooden traps and, he says that sometimes we had set the tent in the wintertime, we have to take away all the snow so that you are pretty near close to the bottom, to the land, to the ground, and he says that you have to carry wood, and at times it is really cold and it is night and you still have to carry wood. And he says that sometimes there is a storm while you are in your tent and he says you know, you are not just going outside to get some firewood, he says you really have to work, there is a lot of work in the kind of ways that we lived, and he says if you listen

to my story alone there might be some things that I might say wrong, but there are some of my companions sitting here and when I tell them this they know that I am talking the truth and he says this is how we lived, this is how the native people lived. He says that although we came from Snare Lake, my father gradually moved to Franklin, and he says that he travelled a lot of distance. He says he really travelled all over this land.

He says that he moved to North Shore,then fifteen of his people there decided to walk all the way to Coppermine because there was no supplies, there was no whiteman then. So they decided to walk up to Coppermine to get some supplies from the Eskimos and he says that they came back, they walked all the way back and then because his brother was still up there he decided he had to go back up there, so he walked all the way back to Coppermine and then back he says, and that is quite a ways for just one person to walk.

He said then he went back there and he spent fifteen years amongst the Eskimos and there, he said that sometime you are on the barren land and there was no fire, he says, we didn't have any fire and sometimes for two days I had uncooked meat and uncooked fish, because there was no fire, and he says that for the fifteen years he spent up there amongst the Eskimos there were a lot of beautiful Eskimo girls. He says that at that time he was a very young man and he thought that there was something

in it, but he says, look at me today, I don't have no Eskimo girls.

THE COMMISSIONER: Maybe you should walk up there again.

A He says now that I am 60 I might try that again.

He says on the barren land wood comes pretty scarce. There is no wood on the barren land. Sometimes you have to spend days without, one to two days without any type of fire, he says, and there is fog and there is snow and, you know, it was pretty cold.

He says that on the barren lands too there are no rats, beaver, there are no fur / aside from fox and wolves, he says -- so me and my brother we used to travel all that distances to get some fox and wolves, he says, you know, sometimes risking our lives, he says. But they had to risk their lives because the next summer they would have nothing if they didn't go fox trapping they would have no supply for the next summer and stuff like that, so they had to go.

Then after that he had two sons -- after he had two sons he moved to Fort Good Hope, around that region there and he spent five years there and he says that he saw a lot of old people in the Good Hope area and he says that my father sort of led me through all these different places that we were and then my father finally decided that we had to move back to our own people, so we moved

back to Franklin after five years amongst the Good Hope people.

He says after we moved we still used to go hunting across to -- we used to go across hunting to Johnny Hoe River and he says that my father also was so old that he used canes. and he says then my father wasn't feeling well so we move back and he is now buried right at the mouth of the river.

He says that because my father was old and because he taught him a lot of things, his father taught him a lot of things so he decided in his own mind that he was going to serve his father until his father died so he took care of his father and his father was very old and he had a cane and stuff like that, and he served him until he died.

He says that he is going to tell you about his father's experience working for the whiteman. He says that my father when he was young used to work for some white people and he says that there were no kickers in those days, so when you are travelling with a boat you have to sort of pull the boat all the way on the shore, then along the shores of the river, and he says my father pulled the boat for the whiteman from Fort Norman all the way to Fort Simpson for $5.00.

THE COMMISSIONER: Your father was on the shore pulling the boat, is that the way -- your father was on the shore pulling the

boat?

A Mm-hmm. And he says the boat, the type of boat that he is talking about is, it is really wider, much wider than this whole room, the room across this way, and it sort of a viking type paddle -- not viking, but the ones where you paddle -- you had one paddle to each person and sometimes there was ten paddlers, and he says that when they travelled it took one month to get somewhere but the pay was still $5.00.

He says they travelled from June until the end of October, when they were on the move they travelled from June til October, in October.

For all the months that they worked from June to October, I think it is five months, he says, they only received $75.00 for all the work that they did.

He says, then my father went that distance from Fort Norman all the way to Fort Simpson paddling for sixteen years. -- That's when the boats came.

He says that my father, although he worked that many years for the white man, he was buried across there in rags and he says today the white people are so rich that they will never be buried like that. All the work that has been done by the Indian people for the white man, the Indian people are the ones that are buried in rags, and he also says that the only things that he placed on my

father was his willow string net and his willow fish hook,and he says that all the things that the old people have taught us it is very valuable to us and he says we want to continue our living like that. It holds some significance to them.

My father really loved his land and he says that we too loved our land. The grass and the trees are our flesh, the animals are our flesh. He says we do not have any money, we will never be rich, but the animals that eat off the grass, the animals that eat off the birches and the barks and stuff like that, that we live off, and he says, we like the way we are living. We don't want this to change.

We don't want this change. He says we love our land and we don't want any damage done to it. He says when you go to a different community the native people there receive you and they really welcome you. They give you tea and they give you food and this is how the native people live and he says I in my own mind don't want any pipeline. He says there is a lot of people who don't want the pipeline. He says we don't want anything to happen to our land.

My father walked on one road, I walked on one road and that road is Bear River. He says that we don't want no dam on the Bear River. He says that I am not the only one that feels that way. I am not the only one that decided that there is going to be no dam on the Bear River. He says there is

a lot of people who don't want the dam on Bear River. It is a road for the Fort Franklin people and it is also the road for all the southern communities. He says that fishing is becoming difficult,as it is we scarcely have enough fish for tomorrow these days. I think of all the damage that is going to be done by the building of the dam, and he says I don't want any dam.

He says that that is all he has to say, because if he really gets into talking he could spend the whole day talking to you. And he says that he was very pleased to see you dancing yesterday with the people, and he says because you are leaving tomorrow as soon as the meeting is over you are going to dance right until you leave.

Father Denis has something to say too.

FATHER DENIS, sworn.

A I have been a long time with the people here. I should have my voice also and say something, so I will say it first in English and then I will translate after myself in a few words in Indian because they know already what I mean, so it will be easier to say what I have told you in English.

So as it is a time for everyone to have a say, you would not mind if I bring my note to the concert. My point of view as the pastor of this community of Fort Franklin for many years. My name is Father Denis. I came from France, in

this country, 1938, to Good Hope and I came here for the first time on the shore of Fort Franklin in September 1940.

First, there is the need to prove that my people here have occupied the land and have used it extensively, I can say that I have travelled many miles around this lake to minister for them. I have been to Johnny Hoe River and further up McVicar Arm Bay where most of them are camped for the Caribou hunt in January, February. That year, around 1945 -- I don't exactly remember when, what date it was, at that time there was not a soul here in this settlement. Coming here from Fort Norman, is it -- or Yukon -- we left the next morning, it was just another night except that it had been for one night in a house instead of out in the open. So we travelled from Fort Norman to Darnley Bay without seeing anybody. They were all there. I have been at Big Point. I have been to McIntosh Bay. In the winter of 1947 when the weather was officially recorded at Fort Norman as being 66 below, good thing this was in Fahrenheit, but that gives about minus 55 Celsius and not any warmer.

It is clear then that the people have occupied and used the land extensively and the report we heard yesterday from the Gemini observer was found very contentious and one-sided. It is also evident that the appearance of the school in the settlement have forced the people to change some of their ways, but it is not their fault.

So much for the people using the area.

Second, we know that this area is rich and has a great potential and these people who have always been so hospitable know that the wealth of the world given by the good Lord is for the benefit, the real benefit of all mankind. The wealth to be used, well used, not abused, not wasted, not to satisfy the greediness of only a few. The land claim when settled will say how this wealth in our area, our land, can be well used.

What will be the work done, pipeline, dam -- by the way it seems that if the pipeline is ever built there would be less opposition to it from these people here at least, if it was built on the other side, on the west side of the Mackenzie. And also then the possible dam. Why not build it also, if it is necessary, really necessary, on the Keele River, the gravel river, as we call it, or the Redstone River, and keep our Bear River as it is, because we love it that way.

Third, in our Government of Canada we have a department called Indian Affairs and Northern Development. It is an appropriate name to summarize the responsibilities of that department of our government. Indians and development. Indians, people first, and then development. The so-called development that would tend to forget about people would not be real development. It would be a long step backwards. This Inquiry is here to see that it does not happen.

Fourth, if what the white people call development is unavoidable, what are we going to do? The Indians want to preserve themselves, their culture and privileges from the invasion of outsiders, this is good. If we cannot stop the machinery, the material world, from coming into this country, it is up to other agencies, environment and all to see that the land we love and respect is not torn to pieces, but it is up to us and on my point of view, it is my most important remark and contribution to this Inquiry, it is up to us at least 75% of it to preserve ourselves morally speaking. My people fear this so-called progress in this country because they fear to be absorbed and taken for nothing, but once again it is to a great extent up to us to preserve and to protect ourselves.

Could I use an appropriate comparison of this country, progress, the way we see it, could be compared to a big dog, which will be we hope, well chained, or channeled by the authorities. If we don't go too close to it it will do no harm to us. The material damage done to the land can be brought to the minimum possible by all kinds of techniques, The moral damage can be brought to the minimum or practically none, why not? If we are prepared to meet it. I felt it was my duty to mention that.

THE COMMISSIONER: Thank you very much, Father. Miss Hutchinson, would you swear this witness?

DOULHUS SHAY, sworn.

A My name is Doulhus Shay. I came here a year ago and I am a foreman for the hamlet here and I really like the people and intend to stay a little longer. I was born in Fort Good Hope, three miles below, no doctors, birthday unrecorded, but sometime around 1940 and according to the Government I was supposed to be born July 11, and according to mom I was born August 11th.

So I have two birthdays to celebrate, I like it that way.

At the time I was eight years old the mission over at Aklavik opened up a school and we were told, -- some of us were told to go for a ride and you'll be back, some of us were told you are going down to the fish camp, so my brother and I, we jumped in and went to that Aklavik school.

Before I went to school the only English I knew was "hello" and when we got there we were told that if we spoke Indian they would whip us until our hands were blue on both sides.

And also we were told that the Indian religion was superstitious and pagan. It made you feel inferior to the whites.

And also mail we used to get, it was read and what money was in it, which was not very much, was taken away from us and then the mail was turned over to us if we knew how to read.

It made me feel that all this time the native people had been wrong, but I was

afraid to tell my parents. Now, I realize that the Native people were right all this time. Their culture going from generation to generation to survive as Dene people.

The first day we got to school all our clothes were taken away and you don't see them until you go home the following year, or until the school is over and everybody was given a haircut which was a bald haircut.

We all felt lost and wanted to go home and some cried for weeks and weeks and I remember one Eskimo boy every night crying inside his blanket because he was afraid that the sister might come and spank him.

We were not allowed to talk to girls and not even our cousins, but our sisters were allowed. If we did, they would take your pants down and make you stand in front of the girls in your underwear until your face is red and you start crying. If you moved one step in any direction you would lose your only privilege which is going to the movies, but you go with the other students, but you face the opposite direction. If you tried to turn around, well, upstairs to bed I guess.

You were not allowed to talk during meals or you were punished with a brush again with the hands -- on the hands, that is, to write with blue hands, and you had to wear different clothes during school hours and after school hours and right after you have to go outside and haul wood whether you are

eight years old or not and the wood is half green and four feet long and you have to throw it down to the basement and pile it up.

Sometimes the weather is cold, Aklavik gets pretty cold, 60 below, but when you are told to play outside I remember that you must not relieve yourself unless you go back into the room or back into the house and some were afraid to do that so they relieved themselves in their pants and took their parka and put their mitts inside, turn their head sideways to get out of the wind.

And if you lose your shoes you had to wear rags until you find your shoes.

Today, I think back on the hostel life and I feel ferocious. I feel a lot of anger inside of me. Between the ages of 12 and 17 I spent that in a hospital, TB, over in Aklavik, Aklavik hospital, that is. It wasn't fun either. Five years.

I decided to stay home and forget about education and tried to see how I make out in the bush living the way my mum and dad did.

Having been away from home over in the hospital, I didn't know how to live in the bush. I felt lost. I didn't care about bush life too much because I was no longer able to live in the bush, so my uncle and my partner taught us to respect the land and tried to teach me about bush life.

Well, anyway uncle tried for

something like six months and he gave up on me and told me to go back to my parents. Instead I stayed in town with another uncle. I worked for D.O.T digging out sewer and that was a pretty good job because that was my first job, $80.00 a month.

However, as springtime comes, the sewer melted by their own and I got laid off. I remember that summer watching a white person driving a cat in town, hauling logs and setting up a sawmill and I thought to myself, "Why can't I drive that cat?" I am a failure as a dumb Indian anyways so I thought I'd change my culture and become white. --And there was no way I could do that, but they taught me a little bit and that fall I decided to go back to school in Inuvik and they put me in an opportunity class where you are just taught to speak English and write. You are looked down as just a dumb Indian who will not get anywhere.

After that school was over my standing grade was six, but there is no paper. In 1960 I went back to Good Hope along with other students. By that time most of my generation just spoke straight English because they had been forbidden to speak their own language in school, and I felt confused and I don't think that I did anything that summer, so I decided to leave Good Hope again. This time I felt, forever. -- And I never wanted to go back there and I wanted to get out, and I had the opportunity to go to Yellowknife to go to school and study mechanics and there I found a lot different

system, government instead of missionary schools. I made up my mind that I didn't want to go back to Good Hope, so in the summer one of the teachers got me a job over in Yellowknife with Ward Air in Old Town, $250 a month, and out of that I had to pay room and board which is $90.00, and I used to stay just this side of the ballpark, for those of you who know Yellowknife. From there I used to walk every morning down to Old Town in order to save some cents for coffee. And I know for sure that there is 798 big square tiles or sidewalks. I remember to this day.

At the time they were pouring cement for the other side, and just a couple of weeks ago I went back there and seen my initials.

Anyways I spent about four and a half years in Yellowknife at Kacho Hall and I won the most outstanding award for mechanics,but there was no paper to prove it.

So I wasn't satisfied with going to school there, it was a good experience and when I graduated I thought, "Why not I go further, why not see the city?" So I had the opportunity to go down to Halifax, Nova Scotia. There there is another different system there, you are more free, but they teach you geometry, physics and all those grade 12, and here I am just grade 9.

At the same time I was getting letters from home from mom and dad and they told me grandfather had died and I thought of that for a

long time, what my older people were telling me, but I felt too far advanced, so I didn't bother. So I kept on studying, and I didn't make out too good in the grades, but anyhow my grade standards weren't way up anyhow. So they put me in C.C.G.S. Labrador and I was the only Indian there and they nicknamed me "Mukluk".

I really felt, the parents writing to me, kept in the back of my mind and I feel humiliated when they called me "Mukluk" so I turned to booze. My first drink was three bottles of beer and I got knocked out and I started picking up until I was called "Mukluk" once more from behind the back. I turned around and let the guy have it. I said, "That's it. I am returning back to Good Hope."

It was a long journey and it was good to see the sun setting -- it was around June and I knocked on Mom and Dad's door, I had a short haircut and tie and spit polished shoes and Dad looked at me and shook his head. I felt out of place though. I went up to the people I was working for and I slept there. I stayed there for a week and without seeing my parents I took off back to Calgary. And then I -- pardon me, that was Edmonton. Anyways, in Edmonton I seen some of my old partners that I went to school with and they were down in the gutter where they hang around 97th Street, Coffee Cup Inn, and New Eddy and all of those places and all these students -- they had high hopes, but I think they lost

their culture.

So I wandered around for awhile and then I decided to return back to the North and this time really listen to my Dad how the tie and suit has disappeared, and I landed up a job with Rae geophysical as a mechanic's helper.

I worked good for them so they sent me down to northern Alberta, High Level, June 1967. The wages weren't that great, it was just $16.00 a day and at least I get a free trip out of it. Out there there was an oil rush at the time and High Level, the population was 40. Within a month it jumped up to 1,300. And we were doing field work for Shell Oil or some big company like that and sometimes I used to take the day off and drive out on the cut line and I see how they operate, sometimes they put canvas over the derricks, so the other companies won't spy on each other. And they also had oil scouts going around with land rovers, some of them carried guns, I don't know what for. They tell me that there are bears,in the fall time the bears are hibernating anyway, and I used to kid them by giving them a mud sample saturated with waste oil from my truck and then I went down to Rainbow Lake. By that time everything was completed, that was around the end of June or July and they started building pipelines here and there. Some of it had signs saying gas, deadly gas seeping out the side of the pipes.

At times I have seen some dead beavers around that area. I don't know, maybe they got killed by trucks or got poisoned by this gas, but of course I was the only one Indian there and they asked me to skin it and I thought of home when they asked me to skin it, and I decided to return home and live the way my old people had lived and tried to get back to the Native culture.

After all through these experiences, going through the cities and pipelines, at the moment I feel that these people here aren't ready for a pipeline or no major developments of that kind. So, I want to get back into the culture system and teach my kids the way my father and the people here are teaching me.

As a foreman here I find the people chose to live off the land rather than have a steady job. Young people go off hunting every chance they get and as for this summer my plans to go down to the North Shore with Nonekova here and see how Great Bear is and I will give my conclusion to the judge here and how we're going to survive in the future, how we are going to teach our kids and that I will tell you in a different place which is my own town, Good Hope, -- that is all I have to say.

THE COMMISSIONER: I think ladies and gentlemen, we should take five minutes adjournment, just five or ten minutes just to relax for a few minutes and then we will start again.

(PROCEEDINGS ADJOURNED)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, we will come to order again. And you just carry right on.

JOHN TEKZO, sworn.

A I will just translate for myself and then in Slavey.

THE COMMISSIONER: Fine. I wonder if we could have a little quiet and then we will be ready to go ahead.

A My name is John Tekzo. I graduated with Grade 11 from Yellowknife and I am the Secretary-Manager for the hamlet. Today I would like to speak about land use application and seismic work.

I have been with the hamlet since September 1974, it is not one year yet. This application I received at first was in -- they asked for our comments by November 25, the earliest council meeting to review the application was on November 27. Council disapproved and I wrote a letter to District Superintendent, Northwest Land and Forest Service.

THE COMMISSIONER: Excuse me, what did they want to -- what use did they want to make of the land? Seismic work?

A Yes, they wanted to do seismic work on the land.

November the 28th, and I will read this letter to you. The first letter I wrote to the District Superintendent of Land. It says:

"Re land use application. At our regular Hamlet Council meeting which was held on November the 27th, 1974, in which the Council disapproved the land use permit 52...."

That is the number of the application.

"The reason which the Council has chosen against this land use permit is clearly shown there is already a seismic line at present time which will cross the new proposed seismic line. The Hamlet Council also stated that the area which is to be used is a good trapping area and they do not want the land to be disturbed. Carried motion 3-11...."

Which is in the hamlet council's minutes.

"...3-11 1974 shows that the Hamlet Council disapproves of a land use permit and I would like to hear from you at your earliest convenience."

And I sent a copy to Masette Petroleum, that is the company that is going to do the work.

THE COMMISSIONER: What is the name of the company?

A Masette Petroleum, and I sent a copy to Northwest Land and Service in Norman Wells and also in Smith.

Then I received a phone call from them again. I wrote to them and I received a phone call from them saying that they want some more

reasons for this disapproval of this application. Then my second letter was dated December 9th, to still the same people. It says:

"Re plan exploration activity. Referring to my letter dated November 28th, 1974, regarding land use permit which was disapproved by the Hamlet Council, the Council wanted me to bring it up at the public meeting held on December 6, 1974,most of the senior citizens of the communities showed up at the meeting and believe me there are more comments on the subject than I thought.The reason the application was disapproved are as follows:

1) some people of the community get some fur bearing animals out of this area where the proposed cutline will be placed.
2) There is a line already existing there and two lines will do grave damage to our land and one has done enough.
3) The Council has a strong feeling that if they approve of the land use application the oil crew would most likely ask for more in the future, the Council wants to stop this before the entire point will be covered with lines."

The entire point that I am talking about is that -- -- I don't know -- I will point it out.

(WITNESS LEAVES WITNESS CHAIR AND GOES TO THE MAP)

"For your information please contact me."

THE COMMISSIONER: Before that whole peninsula would be covered with seismic lines.

A Yes, that is what I was referring to here. And there is another letter which I wrote to them about the same thing. This is another letter, December 20th, they want some more reasons why this land use application was disapproved and this is my letter:

"Referring to my letters dated November 28th, 1974, and December 9th, 1974, regarding proposed cut line on the east side of Fort Franklin, at our regular Hamlet Council meeting held on December 18, 1974, a resource person from Northwest Land and Forest in Norman Wells attended the meeting. He wanted to know the reason for disapproval of land use permit. Following are our reasons for disapproval of land use application:

1) Some of the trappers in the community trap some fur bearing animals out of this area where the proposed cut line will be placed.
2) There is a line already existing there and two lines will do great damage to our land and one has done enough.
3) The Council has a strong feeling that if it approved the land use application that the oil crew would

likely ask for more in the future. The Council wanted to stop this before the entire point is covered with lines."

That is my letter again.

"4) Since the first time, since this community was established there was never any incident of which the community remembers of which any fur bearing animal has come to town until this year. When they built the seismic line, this is the first time the community has witnessed such an incident and the people were saying that the fur bearing animal was trying to avoid the lines.

5) The Council was also saying that if the oil company does discover oil in one their drillings, they will put up more oil wells and more. This will ruin our land. If the oil company wanted to build a seismic line they need to build a pipeline and use up all our land. What the Council means that if they discover oil it will lead to a pipeline in which the people object to very much, for the Council said, if they want to build a seismic line let them talk to us, saying that the pipeline wouldn't

damage our land. What the oil company are saying is that a seismic line wouldn't hurt us, but we know that piplines and oil wells will."

I also sent this to Masette Petroleum, Northwest Land and Forest Service, in Norman Wells and in Fort Smith.

Shall I read this too?

THE COMISSIONER: Yes, I think you should.

A I think I did already -- Yes, I did.

I would like to bring out one of the motions that was carried by the Council, number 53, at our regular meeting of December the 18th. Delegation was Merlin Park, the Resource Management, Northwest Land and Forest Service, Norman Wells, talked about the seismic line. The two lines added up to thirteen miles. One line is six miles and the other one is seven miles. The line will start a quarter mile from the lake -- There is the lake. They will try to avoid traps and they will try not to disturb the nesting ground of any mammal overwintering there. If they do disturb the nesting ground the company will have to shut down. They will not cut the seismic line until February and about that time people do not go out there to trap and it is cold.

Then the Hamlet Council disapproved with the land use application thoroughly.

Mr. Park be our spokeman at Fort Smith when he talked about this line. The Hamlet Council meeting, December 18th, set out the Merlin Park treaty in Norman Wells, Northwest Land and Forest Service.

Max Holberg, District Superintendent, Northwest Land and Forest, Inuvik, December 23, 1974:

> "Gentlemen, may I take this opportunity on behalf of my staff, the Northwest Land and Forest Service and myself to wish you and your residents a very pleasant holiday season. I hope that in the months to come we will have a better opportunity to chat with one another in order to have a greater understanding in each others problems and hopes. In following this vein I am happy to announce that starting in January 1974 we will submit to you a copy of all land use permits that have been issued in your area."

-- which we did not receive yet.

> "This will give you a chance to determine how the comments you were asked to submit in the particular operation were treated. We hope to identify those operating conditions in the permit that were based on your suggestions. You may not find all of your suggestions followed, or you may find some that you don't think of at the time, but in general you will note that the legitimate concern of possible

environmental damage or disturbance will be heeded by the Department.

We hope that in this matter we have breached the gap of mistrust and suspicion. You may contact us at any time, information we shall discuss with you matters relating to land use operations."

We have not received any copies of land use permits that they have down here, but anyway, the company just went ahead and did the work.

THE COMMISSIONER: That is one they wanted to cut on the peninsula between Smith Arm and Keith Arm. That is the one that you are talking about now?

A Yes.

THE COMMISSIONER: And that letter that you read from Mr. Holberg, that was earlier in the year, he said, "We will let you know what happened to all of these land use permits", and it was in December that the Council passed a resolution disapproving of that one in particular, is that right?

A Yes.

THE COMMISSIONER: Okay, I understand.

A And this is the map that is shown, this little piece here, this is the one that the Council disapproved.

And it is not a year that -- not really a year -- it hasn't been a year since I started working for the Hamlet. It was in September

1974 I started and from that time on until now this whole area, that is all seismic lines that has been done.

THE COMMISSIONER: Did you say since September 1974?

A Yes.

THE COMMISSIONER: Those are land use permits that have been granted for seismic work, are they?

A Not really. Let me translate first.

At first they approved three lines, they approved three lines, we told them we disapproved, but they told us this is an access route that would be useful for trapping. The seismic line there is better to travel on, but they didn't tell us they will intersect. We didn't approve these intersect lines, we just approved three lines and then we approved some of this land right here. All this work was done.

THE COMMISSIONER: I see.

A Now, I would like to end this little speech about a little history of my life.

Now I work for the hamlet and the only time I have time off is on weekends and most of the weekends I go out on the land. I go out fishing, hunting, anywhere. I have been out most every week for the past year. It is not only I -- it is people my age or younger who enjoy hunting or fishing.

In the summer months I go out mostly every night fishing, trapping out across the lake. That is, if the weather permits. In the summertime I travel about 70 to 80 miles just for a camping, fishing, outdoor activities.

One time I was out on Willow Lake with one of the local guys. I was up there doing a little hunting and out there on a small river, on the small river I came across -- we were following a seismic line -- it wasn't a small river, it was quite a hollow river which I came across, when I came across it, it sort of looks like the land was pushed across the other side of the river for, I guess, it is for a bridge. Let me translate.

I myself, follow old people's tradition. I do a lot of hunting and like all the womans said. Womans does the cleaning and the man does the hunt and all this and I am still following, and I would like to conclude that this land is still important to us, to young people like me.

THE COMMISSIONER: Thank you very much. I wonder if you would let us take a look at those letters that you read and the maps that you showed me. Maybe you could just let me take a look at them when we adjourn a little later and I'd have a chance to read them over then. Would that be all right?

A Sure, yes.

THE COMMISSIONER: Well, is there anybody else who would like to speak?

CHARLIE NIELLY, sworn
(Interpreter, John Tezko)

A This is Charlie Nielly, and right now he is going to talk about how his father had taught him all the -- his father taught him everything.

He said many times old people have told him old time stories which is useful to him and they will remain in his mind all the time and he will pass it on to his children. Right now he is going to talk about how he worked in the past.

When I was small my mum died and only him and his father, only his father and him -- he said him and his father lived through bush life. In the old days his father hunt, trapped, that is the only way that they had something to eat.

He said that he went to school in Aklavik in 1958. He went to school to learn at the time, there were too many words to learn, like they have to work at words. He went down there for schooling, but he didn't learn much. Then he came back from school. He worked for his father. He started to trap, hunt and fish while he lived with his father. After that I wanted to learn more -- so he went to Yellowknife to get trained in heavy duty for nine months. Right now he is working for anybody and he wants to make money to buy all the necessary equipment to work in the bush. Things like boat, gun. That is why he is working for the white man, to buy all the necessary equipment to work with.

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Right now he feels he doesn't want to work for anything, but only to work enough to earn for a kicker and a boat. He has been everywhere. He said he has killed many caribou. He has been on the North Shore hunting caribou. He has been hunting moose, fishing and whatever he gets he shares with the people of the community. He said this year he shot seven moose and 25 caribou and they didn't last him a month. Right now he says all the people, all of the older people that talked about the land and how they travelled on it and how they -- and how they lived on it. All that he heard from the old people and whatever has been talked about now, it will remain in his mind forever. He says from all the people that I have heard and have learned in the past, I have learned a lot from old people. I have hunted, I have trapped, I have fished and I work for whitemen and I learned all of this from older people and I will keep it on even though the older people don't live that long.

I will translate it myself in English. All this old peoples that they tell me so many stories and I have it all in my mind and how much they loved the land and how much they want for the future for their kids. Right now there are so many old people that tell me the stories, they do not care for themselves, but they do care for the young people, even for my kids. All the stories they have been telling me and this is how I learned from the old people, and the Government and the white people,

what they are talking about, they are talking about the pipeline, the seismic, and so many different things like a highway, the trucks all over the place and they did so many damage on the land, like the seismic lines cover up our country just like a checkerboard, and that there is no place for game to live in, even to the people, and the old people that taught me so many fish lakes all in this country, and they have all the names for the fish lakes, and this is our country, and a lot of fish on the small creeks that cross with the seismic lines and they cover up with a kind of dirt and they make a bridge and they cross, and the spring came up, they tear that down and when the water flows throws it up and all this wash-out from all the pollution gets on the trees and on the snow goes to the river, and what is going to happen in 50 years time?

And all this time I learned how to speak in English, and I learned how to read and I learned how to write, and I was only grade four, and I want to learn more and more to have more experience. I go for trapping, I know how to set traps and I know how to set up a wood trap and go out hunting. It is really hard work. Then I put on the snowshoes and walk for thirty or twenty miles a day breaking a trail. My dog team is coming behind and when the evening came it is real cold, but we have to go and set up a tent in about a half an hour and get a fire going. By the time around six in the evening it gets real dark in the wintertime. This old people tell me that story a lot

and it is still the same today.

And all this white people that came from the outside, they all moved down, and they are moving down, that was before the old people were telling me the story that first saw the whitemen, and they have found the oil and they keep it tanked for the white people, it is a can of oil, they found it from the ground, and they gave it to the white people and they ship it out to outside and they find out it is oil, and they came down, now they have a big oil company on there, they came out from under the ground, all free under. They come out and they make so much money and the people, they did not know what this oil is, and now some old peoples that have told me story that they found a rock way out in Fort Radium and Great Bear Lake shore. They found a real fancy rock, they didn't know what it is, so they take that rock along with them. They came down to Fort Norman, mostly by paddle that time. They came to Fort Norman to show it to the white people and this person told this Native, show us the place where you find this, so he travelled with them on the Bear Rivers and travelled all the way down to Fort Radium and they showed him the place where they found the rock and now they find out what it is, now they have a big mine there, and the Natives, the old people, said they are doing the hard work, but they didn't get the help, and even this day there is more and more white people that coming up, they are coming up and they are still want to use our land and they use the road too, and this

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is what they fear of. They are going, the thing is they are going to damage the land, and they are going to go through the Mackenzie Valley and the animals go right by the rivers and that is how the game is going to disappear in 50 years time. We don't want it to happen.

And now the old peoples that they tell me the stories, they show me the country, I am following that, in this area I work here and have a name for it. One place they call this fish lake, but they have in their own name. There are so many fish lake out between Smith Arm and Dease Arm, there are so may fish lakes up there and so many rivers, and the whitefish, what kind of fish is in there and all along the Mackenzie Rivers, they have got all the fish lakes and all the names for them. There is all different names, and they told me the name of the fish lake -- I know where the fish lake is.

They got all the fish lakes along the Mackenzie River, they gave me the name, I know where it is and if I want to go and there is a good place for a fish lake, I will go there and I catch the fish, I bring it home. They are telling me the truth. And also some of the rivers goes in the bush, there are all different kinds of fish coming up along the rivers and they had all the names for all the fish, and also all the game, even the moose, the white people that have maybe four different names for a moose, but the Native, they have got seven different

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names for a moose, it's all the kind of moose they are going to get and how they believe and how they travelling, some of the really good hunters know how the moose going in his country, and some of the really good fishermen, and they really know exactly what happens to the fish where they go, where did they go and they get them.

In the summer where the fish are they know where they are. In the wintertime sometime there is no fish and they know where the fish go and they follow the fish and they find the place. They sit there and they get a fish from there. And one place they fish goes in the wintertime. In the wintertime we hardly have any fish in this day, and all this fish, where did they go and the people follow it, and this fish how they travel in the Great Bear Lake. The old peoples they have that story for years and years and they gave it to me and I know where they are and I follow them in the wintertime. And this is how so many old people, they gather in one place, they tell the story about the old, old days and I sit with them and I listen and have a really good life. They are happy because the game is all over the place. They hardly didn't have a hard work for the game when they get into the bush -- even the game that are right behind them by the little lake. Some of the people have shot moose down by little lake, but now there is no more. They have to go miles and miles to get them. And this, the old people, they tell me so much stories and how much they love their land

and they gave me all this story and now I really want my land to be free and I hope the government and Gas Arctic, they still say they help each other and be happy with the government and the Indian people will be happy and I hope they do not damage the land on the Mackenzie Valley. That is how the people tell me the story. So many that say that over and over and overbecausethey want to understand really good. Now all this story they tell me I really understand what they have been telling me.

THE COMMISSIONER: Mr. Nielly, I wonder if it would be all right with you if we adjourned now for supper and we will come back at eight o'clock and you can just carry on then, if you don't mind, would that be all right with you? And anything that you still wish to say, you can say then and then we will just stop now then and come back at eight o'clock tonight, is that all right?

I didn't realize that you were leaving at nine so we will carry on now, I am sorry.

We want to hear everything you want to say. We just thought that maybe we were just getting a little hungry here, that is all.

(PROCEEDINGS ADJOURNED UNTIL 8:00 P.M.)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, maybe we will start again this evening now. We will just allow Mr. Charlie Nielly

to carry on to continue what he has to say to the Inquiry, so youjust carry on, Mr. Nielly.

A This winter I have been working for the co-op and I get two days off on the Saturday and Sunday. In those days I usually go out trapping and I go out hunting and we went out fishing. By the time Sunday night I return home because I have to work on Monday morning again and sometimes they give me two weeks off, and this two weeks off I usually go out to the Caribou Point with a snowmobile and I usually buy -- it carries 50 gallons of gas, and some shells, a tank and a stove. It takes me three days to get there, -- it depends on how the winds are going on the Bear Lake. Sometimes they blow so hard you can't tell which direction you are heading and mostly followed by snowdrifts. The snowdrifts are going in the direction of south when the wind blows at Caribou Point and the Big Point, and we usually follow the snowdrift and I go straight across to Caribou Point because you can't see the land across there, and we have seen there on the Caribou Point, and one little cove and at the narrow there is lots of fish there and we set a net and the same hour we catch about five fish, that is the first meal that we got.

Then we stay there for 21 days, and in 21 days we usually go out hunting caribou and we shot 25 and we carry it all back to my main camp and fix it all up, then in 21 days time we bring it back to Franklin, and after I came back to

Franklin I still had some days off left yet, then I go out behind towards the Smith Arm about 30 miles from here and the east and the area and right across the lake and altogether I shot about seven caribou, seven moose. I bring all this meat back to the town and I gave all this meat to the people in town and it cost me nothing. I just help the other old peoples that can't go hunting no more, and also right now I have no boat and no canoe, no kicker, so I plan to work for some kind of company, like I am working for Imperial Oil right now. I didn't work for the money, but I work for a canoe and a kicker and after I get this canoe and the kicker I will use that for travelling around Bear Lake.

Last year I had an old boat and real old kicker and I used them all the way across to the North Shore of Bear Lake and there are a few caribou right there and I returned home just in a week, because I am working for the co-op, so he gave me one more week off just to go out there and come back, and like these things I want to use for hunting, like a gun. If I really want a gun and I use it I usually work for a gun only, not for money, and I buy this gun and I use it again. I use it and travel all around my country, down the rivers, even down the Bear Rivers.

Today right now old peoples and the young people they have learned so much from the outside like so many bad things that they learned from the outside, like using drugs and things like that

and this is how they learn from the outside,and what will happen when they -- when the pipeline goes through or a highway or a dam, things like that, and then more people coming down and the young people will learn more from these people and right now this is how the young kids, they can't get away, from the south, from the liquor. The white people teach them how to drink, like to the Natives and in the old days, the old people didn't know how to say liquor before, and they didn't even know how to say money, and mostly we say fur, if they want to buy a gun they usually pile up the fur right up to the gun and say 200 furs, that means 200 dollars, but they never used to know the money before. Mostly they buy things by fur and some old people they mentioned that to me, they usually want to buy a gun and they usually, maybe 200 rats that pile up to the gun and they usually buy a gun with that fur piled up to right level, like that and they buy that gun, and today they learn so much, they learn so much about the white people from the outside and the young people they go to the school and they speak in Slavey,and they became only one language like, like only Slavey -- not only Slavey, but English, all over the Northwest Territories, only one language and they understand each other and they knew what they say and they argue each other with it, and they knew how to say and are helping each other with it.

In the old days, the old people, they didn't understand Slavey -- I mean the English,and they usually translated. This is how so much argue coming up all the time and they wish to stay real quiet and wish to have peace and

nobody bother them, and even the way that I feel today, I feel so sad for these old people and also for in the future. After all my kids when they grow up, I will pass it to my kids what will happen in this day and what the old people tell me about the old days.

So I hope the government and the natives will help each other and will be happy in the future and I wouldn't know what will happen in the future, so I won't say, I won't say no for my land and I won't say yes for my land, but I will, it will tell in the future. So this is all I can say, and this is all I have in mind to tell you and I appreciate you coming and listening to the people tell their old stories and I have a plane to catch and I hope you have a good visit. So this is all I can say, and I am leaving right now for sure.

THE COMMISSIONER: Do you mind if I ask you how old you are? How old are you?

A I will be leaving at 9 0'clock -- I am 31. I was born in 1944 on January 25th.

THE COMMISSIONER: Well, thank you very much.

PHOEBE TATTI, resumed.

A I would like to say something that I feel might be important. Which is important.

I have heard a lot of people say that if the pipeline should be built and if it is that necessary, it should come on the mountains, through the mountains and it wouldn't have that much

effect on the communities along the river banks and I question whether who is in control of Canada. Like, how much control does the Canadian Government have? It seems to me that the pipeline, the proposed pipeline route, is the cheapest way for the gas companies, and I don't know how much royalties the Canadian Government is getting from those companies, but if there is that many lives that, you know, you have to think about the people that it involves and what I am saying is that why should the oil companies decide for us where the pipeline should be and why should they tell the Canadian Government who supposedly is in control, where it should be?

In the Canadian Government's eyes we are recognized as Canadian citizens, but in my eyes I see us as a special group of people, and I think that it is really important that the Canadian Government should listen to us. It is not only right for somebody else, a group of people to come in and decide that, well, this is what we are going to do with you, and you have to accept that. I think we should be able to talk for ourselves and we should be able to tell the Canadian Government, this is what we want, and if the Canadian Government is that interested in our land, then in recognizing us, should be interested in our well-being too. I will translate that first.

I think that the oil companies shouldn't think of the cheapest route. I think that they should think of their other fellows, the other people that are involved, because think of all the

damage that you are doing to one group of people. The land cannot be replacable and the land, as you have been told so many times today and yesterday and throughout all the other communities, how important the land is to us, and I question, you know, who is running the show? I question how much royalties is the government getting out of that oil, or the gas line? And to me there shouldn't be any questions or any hesitations on the Canadian Government's part to participate with the Native people. This is practically the last place in the whole of Canada where you can go fishing and you can catch fish, where you can really enjoy nature, where you can come home and say, "This is home." I have been down south, I have gone to school, but I have been more fortunate than Doulhus Shay, because the school I went to, it treated you like an individual, it didn't treat you like cattle, and that is Brandon College.

THE COMMISSIONER: What was the name of it?

A Brandon College, Fort Smith. But everytime I come home from down south, to me, this is home. I can never feel comfortable down south. I can never feel comfortable with other people. I feel this way amongst my own people, and I would like it to remain like that, even myself. I wish that during the schools that I went to that half of the education should have been in the Native way, I would have really enjoyed that and even now

I regret having to go through all those things and not knowing, but I hope that I got my idea across, the questions I raised about the Canadian Government's control.

That is all that I have to say.

THE COMMISSIONER: I think I should say, and you might translate this for me, that I am here because the Government of Canada sent me to find out what you think about this proposal to build the pipeline. I want to hear what you have to say and that is why I have been listening to you yesterday and today and I invited the representatives of the pipeline company to come here so that they could hear what you have to say and that is why Mr. Carter and Mr. Workman of Arctic Gas and Mr. Elwood of Foothills Pipelines are here. I will take everything that you have said into account. I will be thinking about it along with what people are saying in the other communities and in the formal hearings at Yellowknife and then I will make my report and recommendations to the Government of Canada. The Government of Canada will have to decide whether a pipeline is to be built and if it is to be built they will have to decide what route it will take and what terms and conditions will have to be imposed upon it.

The Government of Canada is in Ottawa running the country so they can't be here and they can't be in each community in the

Mackenzie Valley to listen to what the people have to say so they have sent me to listen to what the people have to say and then to report to them and to make recommendations to them. You might translate that and then we will get on with the next witness.

Well, I think we are ready for other people that want to come forward and say something about the pipeline and all of the other questions that are connected with it.

JOE KENNY, sworn
(Interpreter, Phoebe Tutti)

A He says that you came here in person to listen to us and we are telling you how we feel face to face like and he says that he has something on his mind and he wants to tell you about it.

Ottawa is a long ways from here and the Northwest Territories, especially around Franklin, is a long way from Ottawa. Since I was thirteen I started trapping with my father and my father died at the age of 90. He says I worked in the bush so long that I know when the fur is good and I know what time the fur is bad and I know what time the inside, the hides of the fur is good, and when it is bad, but he says that Ottawa decided for us when to quit and when -- not when to, but Ottawa decided for us when our trapping seasons should be and he says that the beaver does not come out until May and the closing season is in June.

He says that around

November 10th there are only three fur animals which have good fur, and that is fox, otter and mink. The rest of the fur is stiff in the month of November, but only these three furs are good starting November 10th.

We are giving you this information so you know, that is why he is telling you these things.

He already pointed out to you all his travels and some of those travels go to the distance of 145 to 150 miles and this happens every year with a dog team. He used to go to an area about 75 miles from here and he says sometimes it is cold at night, 40 to 50 below and at night, and sometimes they get to a place they want to set camp at night, you haveto set camp, you haveto cut wood, you have to make fire, you have to get water, all these things are not available here, like they are available but they are not ready for you to use when you get there. You have to do all thse these things when you get there, and he says that there are no roads, too, for the next day to travel on. Not one person can travel and can have a dog team following them. So what you do is you make a road in advance three or four miles ahead of you so that you can carry on on that road the next day.

He said that he makes camp about 75 miles from here. I can't -- he told me in Indian where is the place that he is talking about, but I cannot remember it in English, and he says there

he set two nets there, and he says sometimes you get there and there is no fish, you can't carry on. Until you get fish, then you carry on. He says, and then you carry on for another 75 miles, but you look at it as a goal to yourself, like you have to reach another 75 miles.

He says sometimes you make a road and while you are making the road you are setting traps,because it is really cold, after five traps you start to make a fire, because it is really cold, and he says I am not speaking just for myself, I am not speaking about just one man's experience, because when I am talking about things like that, when I am describing all these things, these happen to all the people he sees sitting in here. This is the kind of thing they do.

And then he says making the roads up and setting traps, this is what you do on returning homewards. You also make roads and you also set traps, and then he says sometimes you have to be very careful too because there might be wolves or wolverine crossing those traplines, and if any of these animals cross the wolves and the wolverine, then they eat all the fur that you have caught on your trap, but sometimes if they get a lot of fur caught in their throat then they carry off the carcass and bury it and sometimes you have to go around, you know, trying to find the burying grounds, or where he buries all his animals to, you know, retain the fur.

THE COMMISSIONER: The wolf

may take the flesh and the fur?

A Well, he takes the fur -- the body, and if he is full or there is too much hair down his throat he usually drags it off for later supper, and before it happens you go after it and try to recover it and it takes miles and miles of trying to recover things like that.

He says that this is the work that the Native people up here do and he says that my people know how I work. I have a lot of children, he says, and I'd like for this kind of life to continue on. We like what we are doing, we enjoy what we are doing so he wants this sort of thing to continue on.

He says that sometimes you set nets hoping that you will catch some fish for the dogs, because in order for the dogs to continue you have to feed them. He says you are not carrying dog feed too. Sometimes you don't catch any fish and you have to return all that distance back to Franklin whether you have any type of fur for, you know, to turn in for money, it doesn't matter, you have to come home. He says, probably you have heard a lot of arguments during this hearing about why this should be, and he says that you have also heard a lot of comments from the people and he says that you have heard about seismic lines.

He says that he is going to talk some more about seismic lines. He says the seismic lines, he says animals around here, you know,

after you build a seismic line, it might do a lot of damage, more than you think is happening. He says, animals eat off a lot of things and he mentioned a whole bunch of wood and he mentions all the wood except one that the animals don't eat, and he says you have to think about the oil spills, the animals wouldn't eat spoiled food for them, they wouldn't eat --and there is also exhaust coming out from the trucks and that. And he says that we don't want any damage like that because it is damaging us, our lives. What he is trying to say is that there must be more damage done than, you know, what we actually think there is.

He is going to talk about fish now. He says that there used to be a lot of fish here in Franklin, in the bay here and in the bay over there, and he says that within the last five years there has been a real decrease of the fish, and he says that there were two schooners that came here to Franklin, one boat was to live in and one boat was supplies -- and he is referring to dynamite or electronic stuff -- and he says that a person who doesn't know anything about that wasn't able to board the ship -- that boat, and they used to do all sort of surveying, all the way across to the bay right up there and even further than that.

He says that sometimes there are storms here in Franklin and the water, the waves come up to about seven feet high around here and he says that sometimes they sit in that boat for one day,

you know, sometimes two days, just sitting in the storm and they have all kinds of anchors from that schooner into the water.

He says that they never saw any dead fish, but he says that since then -- this happened about 4 or 5 years ago -- since then there has been a real decrease in fishing, in fish.

And he said that there were some Government representatives who came down from Inuvik and at a Council Meeting with all these councils present he told those Inuvik Government representatives that if there is no fish this year, he says, that if there is no fish this year in the lake, that is the cause of it -- I guess he pointed out to them the schooners and all the surveying crews.

And he says that at the time that this happened, all the four councillors, some of them were in Edmonton and Ottawa and he mentioned all these councillors plus one more, but while they were gone the schooner came and did their surveying for a month and a half and he told them, the crew there, that how would you like it if we went and spent a month and a half, you know, in your backyard, wouldn't you have something to say to us? And he says, we don't have any gold or oil a thousand feet in the lake here. We do not have anything valuable for you here. If you want to do your stuff like that why don't you go somewhere else? And he says that if you want to do surveying like

that you should ask the chiefs and the councils before you come here, and his answer is like they started laughing.

He says that there are still a lot of people who'd like to say some things and this is all the information he has to give to you.

THE COMMISSIONER: Well, thank you very much.

DORA GULLY, sworn
(Interpreter, Phoebe Tatti)

A She is going to talk about the dams. She says a lot of witnesses came up, but they never really got it, so she is going to talk about building the dam now.

This is our land and the Bear is our road. She says that we are not the only people who worked on or who travelled on this land and the river. She says that all our ancestors too have travelled on this land and on that river. She says that we use the Bear River as a means of transportation and Fort Norman and other communities use that as a means of transportation too and she says we don't want anything to happen to it, we don't want any damage to happen to Bear River.

She says that when you only hear people mentioning, government people mentioning that they are going to build a dam there, but they

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never mention the damages that is going to happen, and she says that when the dam is built the water will rise and think of all the damage it is going to do to us here, to the land and to the animals.

She says when the water rises there will be a lot of damage done to the animals and fish. The animals and fish we use as our food, our source of life. She says, with the damages that happen what is going to happen to our children, what are we going to feed our children with? She says that we are not talking for our generation, we are talking about the future, future children, and she says we don't want any damages to happen to our land.

She says I think personally that when the dam is built the flow of the river will increase -- not increase -- like how strong the pressure is, it will increase the pressure and it will practically eat away on the river banks, and think of all the damage that will happen then.

THE COMMISSIONER: The velocity of the current.

A Well, it is going to be a strong current.

She says that when we talk about our land we know what we are talking about. We know what is on our land and we know what is going to happen if things happen, you know, if major developments, and she says that we know what we are talking about. We are not talking about things that we

are not familiar with.

She says that when we are talking about this we are talking about the future and we hold in our hearts and we are sympathetic and we hope that people like you who are listening to us will be -- she hopes that the stories that they are telling you that you will take -- you will be more sympathetic towards them.

She says that she thinks a lot about this land, she thinks a lot about the people on it and she thinks a lot about her relatives on this land and she says that she has an area in, I think News of the North and the Native Press, a little area where she writes comments.

THE COMMISSIONER: Yes, I have read what you have written, Mrs. Gully.

A She says that she writes down in that section how she feels about things. She says maybe my people here don't know how I feel but a lot of other people up in the North know how I feel. She says that when we talk about our land we are really, when we talk about how important our land is to us, we are really telling you the truth, she says. I have worked for ten years, she says, but today I don't have a cent in front of me. Some of the money that they put away for later use, she doesn't have any of that.

She says that even though you work here you can't save any money because each year the food prices increase and you make money but you

spend it, she says. I am really careful about how I spend my money, but even then I don't have any money ahead of me, and she says that there are a lot of young people here who work too, but they share the same problem as her. So, we have only one direction and that is our land. She says that all of us here have been raised in tents and worked on our land. She says I have worked for ten years but I still like working in the bush. I still like the bush life.

She says that not very long ago education was introduced and after that we started having houses, but before then we never had any houses, we always used to live in tents and so -- in tents in the bush, and so she says that -- so when we talk about our land, you know, we know what we are talking about.

She says a lot of people here have already described to you how hard our lives could be, how much work it involves, but that is how we were raised and that is how we like it to be.

She says that I am not talking just for the old people here, she says, I am talking more for the younger people for later on. We want our children to be the same way that we were. We want our children to have some future, but this is all that she is going to say on this topic. Now she has something else to say.

She says that we only talk about the past, you know -- we are talking about the truth

and about how life is, and she says that for awhile now, a long time now the white man sort of has the control on our lives. They decide for us what our lives should be like, and she says sometimes we have somebody campaigning and coming into Franklin and says, "Well, you vote for me and I will do a lot of good for you." So we vote for them and they never show up any more until the next time.

She says that even though because we vote for them sometimes we make special requests of them, but they always have excuses. They always have reasons for why they can't do that for us, and it has been a long time now and that excuse still remains and she says that I am suspiscious that there is some foul play, like in her own mind, she is suspicious of these people.

She says that we know from experience and from the past that the white man has always said these things to us and she says that how do we know that they are going to tell the truth. How do we know that what they say is good for us is really good for us? How can we trust them?

She says that with this in mind, what I said in the past, with this in mind, she says, we have our doubts about the pipeline and the land and what is to happen to us, but she says that we have also asked for a land settlement before any major development and that still stands.

So, it is with this in mind, so with this in mind she says -- so with this in

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mind, all the things that she said in the past, just what she says to you. So with this in mind, she is going to close up her statement, or her points because the meeting might end soon.

She says that there are other people to talk.

THE COMMISSIONER: Thank you very much.

PAUL KODAKIN, sworn

MISS TATTI: He is just going to read what he has to say and I will probably translate for him.

A Yes, I'm still young, but these old people that are talking about trapping and hunting and how they like the bush. So I would like to talk about what my dad taught me when I was out in the bush with him. The place he taught me was at the Johnny Hoe River. Since I was small I always been in the bush with him. He taught me how to use traps and use the equipment that we used in the bush. When we shoot any caribou or moose we bring the meat back to the camp. My mother makes dry meat out of it so we have all the food we want even in wintertime. We set fish nets no matter how cold it is, maybe 50 or 60 below, but that is what we have got to do when we want to eat good and besides, we don't spend any money in the bush, but we eat as much as we want. That is why we want our land. I am an Indian just like my dad so I want this land and I don't want the pipeline, I don't want the dam in the Bear River,

and that is all I can say.

THE INTERPRETER: He just wants to point out one thing.

THE COMMISSIONER: Just go ahead, please do.

(WITNESS GOES TO MAP)

A All around here.

(POINTS OUT LOCATION TO COMMISSIONER)

(INAUDIBLE TO REPORTER)

THE COMMISSIONER: How old are you, Paul?

A I will be turning 15 now, 15 -- in August.

THE COMMISSIONER: I see. For the record, Paul said that he trapped with his father along the Bear River, along the west side of Keith Arm and the south side of Keith Arm and on the -- at the head of McVicar Island as well, and he said that the best trapping was on the south side of Keith Arm.

I wonder if we could have that statement you wrote out, Paul. Would you mind if we kept that?

A Sure, I don't mind.

THE COMMISSIONER: And that will be marked as an exhibit, Miss Hutchinson.

(SUBMISSION OF PAUL KODAKIN MARKED AS EXHIBIT C-18)

THE INTERPRETER: The Chief just pointed out to me that each year he makes

his children go to school for one year and then one year they teach them in the bush, and that is sort of the way that they do things. He said that he had three sons and all of them are treated the same way. He said that Paul made a special request that he would like to have a copy of what he wrote down.

THE COMMISSIONER: All right, we will send that to you, Paul. And I should say for the record that I am turning these two maps that are on the wall over to the custody of Glen Bell and Phoebe Nahanni and the Brotherhood because they wish to revise them, and when they are revised they will be presented at Yellowknife.

About the letters that went back and forth about the land use application by Masette Petroleum, and I asked him if we could keep those letters and the map. We will take them back to Yellowknife and then send them back to you in about a week. Mr. Tezko said that he thought that would be all right, so we will do that, Chief, if that is all right with you and the Council.

Miss Hutchinson, the land use application by Masette Petroleums will be marked.

(APPLICATION BY MASETTE PETROLEUMS MARKED EXHIBIT C-19)

ALFRED TANOTON, sworn
(Interpreter, Phoebe Tatti)

A He said that it is nice that the people all here participated in confessing to you about the use of the land.

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The people love their land with their mind, their soul, with their hearts, they love their land, and he says when they speak about the land, how they used to live, they are really speaking the truth. He says that a lot of those seismic lines are placed where they use that line a lot for trapping and hunting. He says that at one time he went spring hunting and he saw a beaver on the road on one of those seismic lines, and he says that that beaver was so sick, and it was so thin, it was practically just walking in circles, and he says to himself, if I kill that animal, would I get sick with it? He says we don't want that kind of damages to happen up here. He says that they have these seismic lines all over the place, on the land, and sometimes even on the water, on little creeks. He says that he later went back to look at these seismic lines and there were a lot of spilled oil on the lake and on the land too.

He says that it is not very pleasant for the animals those kind of conditions. The beaver, the ducks, the ravens and all the birds he mentions, it is not very pleasant for those animals.

He said last summer he says there were a lot of ducks here, a lot of birds around here. He says, but after he went back to visit the seismic lines, after he saw all those lines, the oil spills, there are not half as many ducks here any more.

He says that a point, from

Franklin there is a point right over there, you can see it distinctly on the map, he says, we use that land a lot for trapping and hunting he says,and the companies wrote to us and told us that, well, you can use that winter road later on. And he says but that was a lie. They really lied to us when they told us that.

He says that we know the land very well. We know where there is creeks, we know where there is fish lakes. We know where the small lakes are.

He says that that is all that he has to say on that certain thing he talked about. He says a lot of people here have mentioned it, so now he is going to change to a different topic.

He says we are talking about land settlements, he says, and not very many people talked about what they are asking for when they are talking about land settlements. He says what we are asking for is 450,000 square miles.

He says when we are asking for that 450,000 square miles we really want what we are asking for. We want that area of land.

He says some people might question why they are asking for that big a land. We are talking for the future. There is going to be a lot of young children born for, you know, later on, like, and we want these young children to have enough land so they can enjoy it and so they can use it, and so

he says that they really want the land settlement. We need it for the future, and he says that with -- they would be very happy if the land settlement is settled before any major development.

He says that from the beginning, since the white man came they have been lying to us about things, and he says that they have discovered a lot of minerals, oils and other valuable stuff, and he says, we haven't received one cent from those guys.

And he says that this land is practically our last resort -- our last means of survival,and he says that we feel that since all this time, all the minerals that the Government has received, we haven't received one cent from them and that we hope that with the land settlement when the pipeline -- if the pipeline goes through, that there will be some royalties going to them.

He says that if the dam and the pipeline is built there is going to be a lot of white people up here. That when the white people come up here because of major developments, he says, we Indian people will have no control of -- about what we own. He says we may, he says, us, the chosen people, the councillors and chiefs, he says, we may when the white people come, we may not even be able to vote for ourselves any more. Like, the voting will all be done by the white people because they are the majority -- you know, saying the majority rules, and that would be the white people.

He said although we were the first people here, we have been living here years before the whiteman came, but and although we own the land, after this happens we probably wouldn't be able to set net where we want to anymore, and he says when we are asking for this 450,000 square miles, we'd like to have full control, we'd like to have the trapping and hunting, he says; and if this happens, if the major development comes through before the land settlements, we probably wouldn't be able to trap wherever we want and hunt wherever we want. This is all he had in mind and there are a lot of other people that is going to talk and that is all he is going to say.

THE COMMISSIONER: Thank you.

TONY TATTI, sworn
(Interpreter, Phoebe Tatti)

A Tony is thirteen years old. His father is Francis Tatti.

He says that he is just going to point out to you where he likes trapping and hunting with his father.

THE COMMISSIONER: Go ahead, Tony.

(WITNESS LEAVES WITNESS STAND AND POINTS TO THE MAP FOR THE COMMISSIONER)

(INAUDIBLE TO REPORTER)

He says he is going to tell you about what his father taught him. He says first you take dry brushes and this is how you light a

fire, with dry brushes.

When you are out in the bush you have to get dry brushes to start the fire first, and then you work on the ground, you take away the snow, you put up the tent, then you place the stove inside it, then you start gathering dry wood for the fire and then if it gets really cold you have to take some snow and put it around the tent.

He says, the next morning when you get up you have to get some dry brushes to make some more fire and you have to get wood for the fire, and then he says then you start getting snow so you can make some tea in the morning and then you start cooking for yourself.

He says that he likes going into the bush and he likes setting traps and finding fur and when you go out you look at it again.

THE COMMISSIONER: Well, thank you very much, Tony. I think I should say for the record that when Tony came to the map he showed me the area where he trapped with his father. He pointed to the tributaries of the Bear River on the south side of the Bear River. I think appearing on those traditional traplines that are already marked on the map.

Okay, thank you, Tony.

JOE NÆEDZO, sworn
(Interpreter, Phoebe Tatti)

A He says that it is nice of you come to Fort Franklin to listen to us.

We are in a difficult situation, he says, right now, and it is nice to know that somebody else will hear our stories and he also says that we have lived the way our ancestors lived, and we hope that our children will live the way that we live today.

In all of Fort Franklin's existence we have never had such an honor, to have such an important man like you to visit us, and it is really nice because we can express how we feel about our land and want for our future.

He says that all the people here have expressed how important the land is to them, and that is really the truth, and he says that he also says that the seismic lines have caused a lot of damage and that damage too, he says, I know it is true.

He says that in the old days our ancestors had a very good life, he says. There were a lot of animals. There life was very profitable and he says that he is using the silver package as a way of explaining things. He says that at one point this land, indicating it had black specks all over it, that is meaning the animals, there are that much animals and he says that now half of it is gone on the package, half of it is gone and that is since the white man came.

He says that our land is like our last resort. He says that we have no money

ahead of us, so our land is practically the last thing we have left, and he says without the land we will not survive. He says that we don't have any money ahead of us, and he says that we can't charter planes if we are short of food, we can't charter planes to get the food that we want. We don't have that kind of money. Our land is practically the last thing we have.

He also mentioned earlier about the seismic lines, he says that Alfred mentioned that there was a beaver there and he had to kill the beaver and that there were oil spills all over on the creeks and on the land, and he says that not only the beaver and the ravens, the seagulls are harmed by it. All animals are harmed by it. He says that all those people who have worked on the seismic lines, they have all gone back south now, and they have probably made a lot of money on it, but think of us next year when we travel out to make our living off that land, fewer trapping next year, think of the little money they will make because of the damage done there.

He says that because of the damage on the land, there is a lot of shortage of animals and right now fishing is practically the last thing they can survive on, you know like, for food-wise.

He says that referring back to this map over there, he says that this is all the places that he travelled and there were some unpleasant

times. He says that sometimes he was very cold, there was no food, and he says that sometimes he had to spend nights without food or else he just kept walking hoping that he would find something. He says that not only him has gone through that experience. A lot of people here have gone through it.

I have already mentioned that there is a lot of animal -- scarcity of animals, and fishing is practically the last thing, and when you build a dam there, you know, you are not thinking about -- if you are trying to build a dam you are not thinking about what will happen to the fish, and he says all of the damage is done to the fish there, and he says that you are practically closing the restaurants to us with the building of the dam, you know, restaurants, eating areas, like the fish is what they live on right now, and if you build a dam, that is practically closing the restaurant places. And he says that fish cannot survive, you know, with that kind of situation that will happen if the dam would be built.

He says that when you build that pipeline too, there might be oilspills, and sometimes in an oil spill you never know where the damage could be done on the pipeline. Suppose there was a damage and you didn't know about it and suppose like it was on a river, suppose it was on a lake where we fish, he says the fish will die and think of all the damage that will happen to the land, the land on which the animals feed, and he says

it is just like killing animals deliberately and he says that our children sometimes are not very aware of the dangers that are involved, that sometimes they might eat animals that they see lying there and he says, we don't want this to happen to our land. We want our children to survive, so we want land settlement before any major development.

He says that the white man thinks of money as a way of survival, and he says that that is the whiteman's way, but he says that we don't think in those terms. We think of our children's future, he says that we want 450,000 square miles because it is important to them, it is important for their children. He says that the children have no future without this land. Except for our land the children have no future, and he says that the land can feed them, and he says that when we are asking for 450,000 square miles that is really what we want and we want it to happen before the pipeline or anything else.

He says that in visiting all the communities you probably hear that a lot of the communities want the land, they want the 450,000 square miles, and he says that Fort Franklin feels the same way too, but even more so because he says in the Mackenzie Valley you can grow some potatoes, you can grow some things, he says but in Fort Franklin you can't grow nothing, you cannot grow any vegetables, and fishing is practically the last thing that Fort Franklin exists on, so when we are asking for

450,000 square miles we are very serious about demanding that.

He says that that is all he has to say, but he says that you are probably not in the position to decide what is to be done up here, but it is nice of you to come to hear us express ourselves and our way of life and we are pleased to express them to you.

THE COMMISSIONER: Thank you, Mr. Noedzo.

CHIEF GEORGE KODAKIN: (Resumed)
(Interpreter, Phoebe Tatti)

A He says that on my last visit to Ottawa I went to visit you. He says I told you about my people here. I told you about their way of life, and he says that he also said to you then that you should come down and hear them yourself, and now that that has come true he is very pleased that you are here.

He says that every human being on this land wants to survive and you have heard the expressions, you have heard the people express themselves, and you have heard them tell you about how they want to survive.

He says that all the people who come up here to talk to you, he says, that it is sort of in a way expressing that they would like to survive. He says that when they talk.

And he says there was a report made by a woman and he says that woman didn't even have a meeting with us, and she practically didn't

see anybody.

THE COMMISSIONER: Is that Gemini North?

A Yes, I think so, and she says that that woman has not even gone as far as Little Lake with anybody, and he is saying who is the boss for this woman and is there any representative from that company in this meeting here.

THE COMMISSIONER: Well, Gemini North was a consultant employed by Arctic Gas. Is Mr. Carter or Mr. Workman here still?

MR. ELWOOD: I think that they have gone back to Norman Wells.

A He says that when you are a boss,like when you are a leader, or when you are a boss for somebody, you usually give directions to that person. He says that that woman must have had some directions from her boss, and he says that usually when anything like that happens, I, as the chief, tell my people what is to be done, as their boss, there is a sort of a comparison made there, and he says that she didn't even see anybody from the community. He says that when she came up here did she swear on the Bible to tell the truth and nothing but the truth? Why did she come here to make reports like that which are false?

He says that it is always the same, that when money is involved, people usually lie about things, and he says that kind of report is a proof of that statement.

He says all the money she probably made in writing that false report, she is probably enjoying her money's worth in Ottawa today.

He says that he hopes that when you meet her sometime again, that the comparisons between the report and what the people said at Franklin about themselves, that you will give her that information.

He said that is all he thought about that -- that is all he has to say about that report, but he also has something else to say.

THE COMMISSIONER: Yes, before you go on, Chief, could I say something about the Gemini North Report.

The people who prepared the report will be giving evidence at Yellowknife before me in the fall, and Mr. Bell, the lawyer for the Indian Brotherhood will have an opportunity of cross-examining, that is, questioning those people at that time, and the Brotherhood will also have the opportunity of calling any evidence it wishes to,to contradict what those people said in their report.

So that you may rest assured that I will bear in mind what the people here in Fort Franklin have told me yesterday and today and I will bear in mind whatever comes out when those people give evidence before me in the fall, and are cross-examined by the counsel for the Indian

Brotherhood, so when I make up my mind about this.

A He says that it is nice to hear what you have said to him about cross-examination and the report coming out in the fall from Yellowknife. He says that my people have really expressed what they really thought to you, and he says that a white man, he says that a lot of whitemen came up here and made a lot of money on our land through minerals and through oils and valuable stuff, and he says that but until today we have never discussed the money involved in that. He says all the reports that we hear is that the Government is claiming all of that money made by the minerals, and he says that until today we have not really discussed the money involved.

He says now that the Government has introduced government activities throughout the North, and he says that the man who is supposed to be the government must be an intelligent person, and he says that he probably thinks that we have never spoken about the money that has been taken out of our land.

He says that when the Government gave them schools, the Government also gave them treaty money, the Government has also given them allowances -- children --

THE COMMISSIONER: Yes, family allowances.

A Family allowances and old age pension and houses. He says that these

houses are not made out of logs, and we know that this is a very cold area. These houses are made out of paper. He probably knows that we can't read nor write, and he probably thinks that he is doing a great favour to us giving us all of these Government activities, but the money that he takes out is not replacable, it cannot make up for the little things that he is giving us.

He says that the Government also makes laws for us, and he says, and this is our land and the Government has full control of our land, and he says that we weren't with him when he made these laws for us, and he says that although the Government made that many laws, he says that the Government is the only one that breaks these laws.

He says that in 1921 the Government made a law. The Government broke that law. He says that we have not broken our laws. The Government did not know that within that many years they would be discussing the land again, they would be discussing the pipeline, they would be bothering us for our land.

The Government decided that -- it seems to him the Government has decided that the pipeline will go through and he says that although we haven't studied the pipeline in minute details, we already know the damage that can be done by the pipeline: the oil spills, the animals, the land, the water, and he goes on to mention all of the damages that will be done.

He says that when you are making a pipeline, it involves a lot of poisonous stuff. That poisonous stuff is not good for animals, animals on which they feed off. In that way he is saying that the poisons involved with the building of the pipeline is harmful to the people too.

He says that if the pipeline is built and there is--and there is an oil spill, the animals usually eat off the land, he says, and they would probably eat off the land even though there is an oil spill. If there is oil spills and there are a lot of animals that are poisoned, are they going to have those animals removed and have a blood transfusion, and then have those animals put back on the land for the Native people to use? Is that what they are going to do?

He says that we don't want the pipeline here. We know the damages that the pipeline will have on the land and the people. He says that we are very poor people. He says that the dam also, they are not just going to put rocks across it and build a dam, it also involves a lot of machinery and this machinery might not be just manpower, it will involve a lot of oil and other stuff and there again there is going to be a lot of damage done.

But when you are talking about putting the pipeline through the Bear River, he says, think of what is going to happen to the fish. Suppose there is an oil spill right in the river there. What is going to happen to the fish?

Are the gas companies going to take the fish and make them well again? Are they going to go around in the water and collect the damaged fish and replace them?

He says that we know the damages involved in the building of the dam and he says that he has expressed at many occasions what the damages that will happen when they build the dam and he says that the whole lake is like a deep freeze for Fort Franklin. Our ancestors have used it as a deep freeze and we will use it as a deep freeze for the future children.

He says that when a visitor comes to you you don't just hand over your deep freeze to them, what will be left for you? You have nothing else to feed your children off so you just cannot hand over your deep freeze to them.

He says that they don't want the dam built. They know what it involves when the dam is built, and he says that with this in mind they decided that there shouldn't be any dam up here.

When we say that the land is practically our last resort, that it is our last means of suvival, we are speaking the truth. It means that it holds that much importance to us, he says, you have heard a lot of people come here and tell you, express to you what they feel about the land. He says that there are a lot of people here who have told you that, and he says that they

would be very happy if there was a land settlement before any major development.

He says that his people have expressed to him how they feel and he says that he hasn't come to talk with you -- he says that he decided it was best that he came to talk to you, and he says that he doesn't really know whether you can be able to leave tomorrow, that it is up in the air right now, because he doesn't know how many other witnesses would like to come up, but he says that that is all that he has to say because there might be other witnesses.

He says that he has told you on occasions to come and visit Franklin and you have made your visits twice and he says that he is very thankful that you came and that that is all he is going to say now because there are a lot of people who want to talk too.

THE COMMISSIONER: Maybe we should take a five minute break and just stretch our legs a little bit and see how many more want to speak, and we will just take a little break now.

(PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: We will call our meeting to order again, ladies and gentlmen and carry on. We will just stay and hear the rest

of the people that have something to say about the pipeline. So we will just carry on then.

LOUIS MODESTE, recalled
(Interpreter, Phoebe Tatti)

A He says that people here have talked about the past and how fruitful life on the land was to them in the past, and then he says since the whiteman came we have become the poor people.

We plan things, we usually plan things for ourselves way ahead of time.

He says that the whiteman too also prepares himself, or prepares things for the future and usually writes things down, and he says that an Indian person is not like that. He usually thinks for the future.

He says that the white people have decided about the pipeline, the Native people talk about our land, because we eat off our land.

He says that if the pipeline does go through, in the next twenty to thirty years will there be enough animals for us to feed off? That when we talk about the future this is the expressions that we have given to you about the pipeline, our thinking about the future.

He says that when the pipeline does go through there probably wouldn't be just one pipeline. When other oil companies find other oil or gas they probably will have lines coming to the major

pipeline, all through the Northwest Territories.

He says that there will probably be highways built along all the different routes and coming to the major pipeline. There will probably be highways, you know, all the highways to the major pipeline.

He says if these highways are built beside the pipeline would there be enough fur and animals as there is today?

This is, if there is no other means of survival for the Indian people after the pipeline goes through, would there be enough jobs for all of the Native people?

He says that even today there is a lot of grade 12 students doing nothing -- that even when there is no white, there is not very much whitemen here.

That is why we Native people have to think for our future. He says maybe in the future there will not be, there will be no selling of furs. He says that if there is a lot of white population, if there are a lot of white people come up North, would they feel pity toward the Indian people?

He says we Native people think of our other fellow people. When we go around town here somebody feeds you without paying a cent, somebody else feeds you, there is a sharing amongst the community.

He says if the white population

comes up North, and there is a hungry Native person walking around would that white person welcome the Native person in to feed him well?

We don't want this to happen to us, that is why we are fighting for what we rightly think is ours.

He says that our ancestors have led a very simple life, and he says now that since the white people came up north they are like the mosquitoes outside. He says that when a mosquito bites you you can usually slap it away, this is how we treat you, but you are still bothering us. Even though he slapped you away and tried to protect ourselves, you probably wouldn't have any sympathy towards us.

He says that we are thinking of the future for our children and when we are expressing ourselves as we did today and yesterday we are always thinking, you know, have this in mind about -- we have the children in mind.

But our children do not have very much money, and they probably wouldn't have any money, but he says, even today, if you go down south amongst the white people, you have to pay to go to the bathroom, and if we don't have any money think of what would happen then.

And he says although you people, you white people are like that, it still bothers us up North here.

You white people, when

you come up North, you are anxious to do anything you want. You probably travel all over this land. We let you travel all over this land, and sometimes you relieve yourselves all over this land, but you don't pay for it.

He says now that -- now, suppose an Indian person went out to the city, suppose they chopped down a tree in the park, they'd probably get fined or jailed for it. He says that there is that many policemen are around to help you too, so you white people have your lives pretty well under control.

He says that we Indian people have policemen for ourselves too, but when you come up north not one of you end up in jail for all the bothering that you do to the Native people. You, the white people have been allowed to come up North and you have been allowed to do whatever you want, -- if you don't bother us about the pipeline or any major development, that is how the relationship will continue.

Our ancestors, because they ate, because of the abundance of animals, they probably really fed themselves well and were probably fat.

He says that since the white man came they have been bothering us so much that we have all lost weight. He says that when we ask for 450,000 square miles, he says, we really would like it very much if you give us what we ask for.

He says that with that in mind

we are making all of our statements and comments today.

He says that a lot of other people want to speak so that is all that he wants to say.

THE COMMISSIONER: Thank you very much.

CHRISTINE TATTI, sworn.
(Interpreter, Phoebe Tatti)

A She says that there has been a lot of people come up here to talk, but there weren't very many women that came up, so she came to express her comments about how she feels about what she has been taught.

She says that she was practically raised by men only. My mother was gone to the hospital and my grandmother died right away so my grandfather and my father raised me.

Because she was raised by men she was taught how to set nets and sometimes my grandfather and my dad would cut wood and she had to carry the logs through into town and when my father set fish hooks he taught her how to do all these things with a dog team.

And she says that because they are men they travel in the bush, they go hunting and they go trapping and they can't always take her along because of the cold weather and sometimes she has to live with the people in Franklin or her relatives in Fort Norman.

And she says living among these people, the different people she has to live with, these people were very nice to her. They taught her how to, when the husband came back with meat or with fish, they taught her how to make dry meat, dry fish. They also taught her some of the women's work, which is tanning those hides and sewing.

And she says when her mother came back from the hospital, her mother made her practice what she had been taught, which means making dry meat, dry fish, tanning hides, sewing, putting fish hooks in the lake.

She says even myself, I tell you how much I know about doing things, she says. There is a lot of young people here and they also shared my same experience, they also can share the ideas that I have brought across to you.

There are many girls who have been serving coffee here. Serving coffee to the people here. Maybe one of these days you might be put in an isolated place, and then maybe the girls who serve coffee may be able to teach you how to survive in the bush, how to set nets, how to do all the things that you need to do to survive.

She says that your interpreter here has been to schools and must be very well educated, but even her, this year when we had two caribou hides, I had to teach her how to fix caribou hide, and it was her first experience and at times she was very frustrated and got really mad.

She says that you are a human being and I am a human being and I have some sympathy towards those people who cling to me. She says I question whether you are the same. You are a human being like me. She says when a person clings to me I cannot leave the work behind. She wonders whether you are that type of person too. That is all she has to say.

THE COMMISSIONER: Thank you very much.

THE INTERPRETER: John A. Mayelle (?) Victor Dolphus , Joe Kenny Naedzo, John Tekzo, Cecile Cho(?),Louis Taneton, Cecile Modeste, Joe Bistatpe.

JOE BISTATPE, sworn.

THE INTERPRETER: He is going to say things and then he is going to translate it himself.

A Due to all the dancing we had the last few days, I have got a very sore throat, but I will do the best that I can.

Ladies and gentlemen, I am here to give my comments at this hearing about all the things that my people have talked about the past few days.

My name is Joe Bistatpe, born in Fort Franklin, and I was born in Fort Franklin on the 21st day of November 1946. I was just a child when my mother passed away. My dad raised me, my brothers and sisters.

I remember times when dad had to try very hard to feed us. And not once in all the time that I stayed with him until I got married that I heard him say that he was tired or labouring so hard for us to be able to survive. It is because he was raised up that way and has no choice but to live the life that his father taught him. I will translate.

In all the years that I stayed with him there are thousands and thousands of things that he taught and told me. He taught and told me these things because he knew that some day if I am to be a man to live a life of my own, I have to know these things to pass on to my children as I am doing this day.

So he tried hard to raise us in the best way he thought. Sometimes when we were all home he would preach to us about the way of life.

If you are a kind and honest man, true, you don't have a thing to your name, you will never be poor, never hunger and never wish for a roof to sleep under, and he was right. To this day I have followed the things that he taught me and told me.

Though I am still young sometimes I teach younger students the techniques that he taught me. Today I have a steady job to be able to feed my family, because I can live off the land as good as any of the older people could.

Sometimes I will go trapping and hunting on my own, and though there may be times for hardship, I enjoy the life that I am living in the bush. When we the people of this community and people of other communities say we don't want major development done on our land, it is because, it is because we love our land and respect our land and want things the way they were in the past and don't want anything to change them at the present time.

Animals of all types live off the land, they need food that grows on this land to be able to survive. Oil companies have come into our land and start making seismic roads all over this Territory, and the seismic road that they build destroys everything in its path. How do they know that they are not destroying any wildlife?

All the oil they spilled on the ground destroyed it.

And could oil companies grow back all sorts of vegetation to feed all the animals? Sometimes they destroy good feeding ground for these wildlife. If the oil company can grow back vegetation to feed all this wildlife we couldn't. That is why we say we don't want damage done to our land. This land is our blood. We were born and raised on it. We live and survive by it. Though I am young, this is the way that I feel about my land, and how do you think older people from each community in the North feel about this land and how life will be for their children

in the future?

The oil company and companies of all sorts have done enough damage to our land. Some of them find minerals and have skyrocketed from a labourer to a millionaire while we, the people of the North, are getting poorer.

We,the people of the North know our land and could find minerals and be a millionaire one day, but the Creator did not make us that way. He made us to suffer in life so that some day in another world we will find happiness. But as long as we live on our land, we don't mind the hardships in life, because we were raised up that way and love being able to live off the land and not having to worry about money for tomorrow.

That is all the that I have to say at this time.

THE COMMISSIONER: Thank you very much.

JOHNNY NIELLY, sworn
(Interpreter, Phoebe Tatti)

A My name is Johnny Nielly. Fort Franklin.

He says, on this land if we don't teach anybody anything nobody learns, white man and Native people alike. If we Native people don't teach our children anything, then they don't know nothing.

I am 60 years old today, -- not today, but, you know, I am 60 years old, and he

says all these 60 years I have worked in the bush. My father taught me how to survive in the bush, how to work in the bush and I have carried on from what my father taught me.

He says that my father taught me how to work in the bush, how to moose hunt, how to set nets, how to set hooks, until today I still carry on in what my father taught me.

I come from Fort Wrigley, and my father came from there and I was raised in Fort Wrigley.

He says living around the Fort Wrigley region survival means a lot of work. You can't set nets in the wintertime, so that the only way my father raised us was through setting snares for rabbits and hunting.

He says in Fort Wrigley only during the summertime can you set nets on the river. He says my father taught me all these things, how to do things. The Native way of life means a lot to us. It means survival, so when we are talking about the land and how important it is to us, we are really telling you the truth.

He says on this land we know where things are, we know where we can get animals, we know our fishing areas.

We Native people if we are short of anything, if we need anything, the only way we can get these is through hunting and just living off the land.

So on the land, when we live off the land we know areas where we can get these animals, and he says when you travel that distance there you know that you will be able eat.

He says people, we Native people like to live that way, the Native way. He says that there is a lot of talk going around about the building of the pipeline. He says we people want to survive and we like to live in the bush. We Native people when we talk about things, but the most things that we talk about is about our land. We are not talking about just this region. We are talking for the people all over the North.

These people who talk about our land, they are all talking and telling you the truth. And listening to all those voices, and all those pleas, you cannot ignore what they have to say and you cannot ignore their pleas.

He says that that is all that he has to say.

THE COMMISSIONER: Thank you very much, sir.

LOUIS TANETON, sworn
(Interpreter, Phoebe Tatti)

A He says I guess you came here to hear our comments and we are thankful for that.

He says when I was raised I didn't have no parents. So he said when he was raised he had no parents, so he can't read to you off a paper all the things that he would like

to say, but he has witnessed a lot of things and he has witnessed the Indian way of life, and he has experienced them, so this experience he will share with you.

He says all the people here who have expressed their opinions to you, they are not the only people, they are not just one person they are talking about, they are talking about all the people.

He says when these people are talking to you, they are talking about what they have experienced, they are talking about a way of life.

He says that all the people here you will never see them have any money in the bank. You will never see fish or two pound sugar in their warehouses.

We Native people here who live in this area are living in a very cold area. We are never going to be able to grow any vegetables or anything like that.

He says for the first time a brother here decided to grow a garden, he says although he has tried, it hasn't been very successful, that there will be nothing growing up here, we talk about our land and how important it is to us.

The old people who raised me have taught me how to fish, set nets for fish, hunt, they have taught me the way of the

Native people, and he says that I hold to today.

He says when he was very young he heard people talk about Fort Rae area where there is caribou, so he says that he, the women and men made a sled about four feet long, some of them had two dogs, some of them had three dogs, but they all went out on the lake towards the area, he can still remember that.

He says they passed through the Hottah Lake region. You can see it very distinctly on the map. You have to go through the Hottah region from Fort Franklin right down to the Rae Lakes region.

He said that they walked all this distance and there was no food and it was very cold crossing the lake. Because there was so little food, there was no more food just when you were getting there, the men had to leave the women behind and, you know, including himself, he was left behind and all the men went hunting.

He says when the men went hunting they shot some caribou. They had to pack all that caribou back towards the women and that was one of the way, the life, that they had their first good meal then.

He says that this is the way of the Native people. This is the way of survival for the Native people. He says that this is how we lead our life, and that is what we are telling you about.

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Since the white man came there has been word around that there is a government, but the Government has never come down to visit us. We have never been able to see our own Government with our eyes.

He says that you as the Government representative have come to hear us speak to you. He says that you a human being and I am a human being, we can talk to each other. He says that we hope that all the pleas that you are listening, we hope that all the things that you are hearing from us will make your decision in favour of us.

He says that when we are talking about our land, and we speak about all the hardships that we have in trying to survive, we are not saying that it is bad. He says we love our land, we enjoy what we are doing on our land. He says when we ask for 450,000 square miles, and talk about land settlement, that is what we want. He says that we want this land settlement so that the children can have a future, so that they can live the way that we lived.

He says that when they went out for that caribou hunt that he was talking about, he says that there were people from Rae Lakes region too, we call them the Dogribs, they were coming up this end, the Native people here were coming down this way and they met together and they got a lot of caribou and he says that they

were all happy for each other and they ate very well, and he says that that is the way of the Native people, you are happy for the other person.

He says that when he talked about the caribou hunt again, he was living with an old woman, and this old woman set snares for the rabbits, and then she got really a lot of rabbits one day, so she dried the skins for him and made trousers, a parka and a hat for him. He says I was an orphan, but this was the way of the Native people.

He says he remembers at one point, like, the lake here doesn't freeze over just like that, it freezes over and then breaks up, freezes over and it just keeps going like that until the weather is good to freeze it over. He says at that time there is no food. The only way of getting food is to set fish hooks.

He says that because there was no food the ice was in for two days, it froze over for two days, so the old woman's son set some fish hooks and it was the last fish hooks and the strings, and the next morning we woke up to find out that the ice is gone again and everything, our last little things we put our -- like last fish hooks and strings that we set were all gone.

And so my uncle went out ptarmigan hunting. Sometimes he got two and sometimes he got three, and that was the way that they survived.

Then later on the lake froze over, but we had no fish hooks and we had no strings to set our hooks again, so that this young son asked his mother, "Mother, why don't you make us some strings for the fish hooks?" So the next day the old lady went out to the Little Lake region again and they got a lot of little willows and stripped them . Thèse stripped willows they placed in the water.

So after placing them in the water they took them out and stripped them again and then they twined it into a long rope and they made it about this big. So he said that he took a piece of wood and he stripped it like this, then placed a bone inbetween them, but there was no fish hooks. So that is how they made fish hooks.

The ice was just moving in and out, so one time it froze over for three days and food was so scarce that although it was very dangerous, he decided to go on the ice and set the hooks again. So he went out and he was gone a very long time and it was getting dark outside. They were very worried, and then when he returned. In those days there were a lot of trout there, so he had brought back very -- a lot of trout to them. He says that that is the time that he remembers because they were very hungry and they ate very well.

What I told you, he says, all the people here have experienced that kind of a way. We enjoy that kind of life so we don't want

any pipeline, we don't want any dam up here.

He says since the white man came they are allowed to do whatever they want on this land. They found minerals that were valuable, they found oil, they made a lot of money on it, but we never talk about what they do, or what they do with that money.

He says, but then the white people have decided to talk about our deep freeze and our land. That is very important to us. That is why we have decided to defend ourselves, decided to say something about what should happen up here. When people start talking about our deep freeze and our land, and our last resort, then we have to say something.

The time I am talking about there used to be a lot of fish. But since the white man came there has been a decrease in fishing. He says last summer when I went to the North Shore, there were some white people there fishing. There were a lot of rotten fish left on the coast -- on the waterfront. He says they take that much fish out of our deep freeze, we don't say nothing to them, but when they decide to take our land away, then it is time for us to say something.

THE COMMISSIONER: Then it is what --?

A Time for them to start talking, say something.

He says that he is thankful that you came to listen to them. He says now we have had two dances for you. We hope that you are happy, because that would make us very happy.

He says if we start talking to you about the old days and the way of life in the old days, you will probably remain here until September.

There are a lot of other people who want to talk to you so this is all he has to say.

THE COMMISSIONER: Thank you very much. I enjoyed both dances very much.

JOHN TUTCHO, sworn

THE INTERPRETER: John says that he has a film here for you that he would like to show you and the people here, and he says that afterwards he will tell you what he has in mind, but first he would like to show you a film.

THE COMMISSIONER: All right. How long will it take you to set this up?

A I don't know -- it won't take long.

THE COMMISSIONER: Well, we will take about a five minute break while you set up the film.

A Okay.

(PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlmen, I think that it is getting a bit late and I know that in Fort Franklin you like to get to bed early, so I think that maybe we should just adjourn now until tomorrow and because there are six or seven people who want to speak after this and so I think what we will do is adjourn until tomorrow at twelve o'clock noon and we will try to get here by twelve o'clock noon and we will ask you to show this film again at twelve o'clock noon and then explain it to us and any others who want to speak after that can do so, would that be all right?

A Yes.

THE COMMISSIONER: Well, can we do that?- I have to -- I promised the people at Brackett Lake that I would visit them tomorrow, so I really do hope we can start at twelve o'clock noon and we will see the film again because I thought it was quite enjoyable, everybody seemed to enjoy it and so we will see the film again and you can explain it, sir, and then we will hear the other speakers and maybe then by two or three in the afternoon I will be able to get away and go to Brackett Lake and visit the people there and maybe get to Fort Norman tomorrow night, because I promised them I would. So can we all be here by twelve.

o'clock tomorrow and we will carry on then.

Okay? So good night.

(APPLAUSE)

(PROCEEDINGS ADJOURNED TO 12:00 P.M., JUNE 26, 1975)

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AUTHOR
Mackenzie Valley Pipeline Inquiry:

TITLE
25 June 1975 Fort Franklin, N.W.T.

DATE DUE	BORROWER'S NAME

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Darryl Carter	Canadian Arctic Gas
Glen W. Bell	N.W.T. Indian Brotherhood and Metes Association of the N.W.T.
Mr. Elwood	Foothills Pipelines Ltd.

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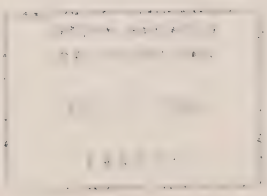
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(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

JOHN TUTCHO, resumed.

(EXPLAINING FILM)

This is the first time that I went across Bear Lake where they figure out to put out a dam. This is how we get our transportation across for trapping. And when we go across for trapping. See how much a womans, they are doing, outside in the cold weather. And this the mouth of the river where you can across right there, and--this is our first camp. It must be about five miles out of the mouth of the river.

This is when we are going to leave our camp, this is the time and the ladies supposed to do some work too. But then we have a skiddo problem one time.

This is our second camp. And I told my partner that I know that area real good. This is where some years ago, I used to go trapping right there by dog team, this time by skiddo. All of this way by skiddo. And this is my first experience without my daddy. I don't know, if I go without my daddy, I figure I can do better. Sometimes I make a mistake, but then daddy show me all this area. But I don't know where I went.

On the third night we got lost, and someone had to--one of my partners had to climb a tree, looking for that lake we went to. So he

had to climb out so my wife can take a picture of him, take a picture of why he climbed out. He told me, he said, we got lost and we don't know where we are going.

That is my third day and it is without daddy. And I don't know. But I figure I can do without daddy now. I see one of my partners has to climb up tree. Dinnertime.

The lake, I don't know what they call it. I know in my language but I don't know in the English language.

Our fourth camp and then we know where we are now. Because we went beaver hunting right through that area. And we know that lake right away, we know where we are going.

And we are going to stay now and set our camp. That is our first night there. And all of the plane's looking for us.

This is our first tent and we had to look for rocks, set up the rocks for the first night. Next day we got to set up a tent for the womens. That is the inside, we tie up the net and everything, it doesn't show it on the movie real good,--and then we came back from setting up the net.

This is how the ladies work when they are in the bush. They prepare for back home. That is the first time, that is a marten board, that is the first time without my dad I ever made a marten board.

That is for the stick for making for a marten. So you can pull out easy, without tearing hole. That is me with part of a marten stick too.

This is how the kids learn from their mom how to pick up the branch. That is for the arm of the marten, so small. You have to do all of the work.

That is our first day, setting out for marten, that is what we call a marten bait. That is the first we caught and we put it out for fresh air. So it doesn't get blood or anything on it, so the air can take it away.

That is the lady sitting on the branch where we are staying. We are coming back to Franklin because we are short of a grocery and we never shot a moose that time and just lived all of the time fish. So we were short of gas and oil and groceries, so we had to come back.

That is the first time the boy learned how to set trap by his daddy and he caught a marten. So he didn't know how to kill so his mom had to teach him how. That is how we get experience from our old relations. So his mom had to show him how he set trap after he caught a marten again.

Taught me how to, he set a net all by myself. And so I did. And then he told me where the lake are and tells me where's the good spot there and then I caught some fish.

That is how the old man teaches how to do when you are all by yourself. That is how to set net and how to do it. And how to make sure you get supply for your family. This is before we came into town, we took out the net because we got some moose meat and everything, so we figured we had enough meat.

This is when we came back to get our supply. Nowadays they can do that, nowadays they can have those kind of supply.

That is the first moose that we shot, we brought it back to the ladies so the ladies can have something to eat too. That is about 10 miles out of where we are staying, this is where we shot the moose. And then I have to bring all of the supplies in. It must be 20 or 30 below, that is the time when we shot the moose.

And the next moose we shot was between halfway to Franklin. So we had to bring it back to woman again. That is where we seen the fresh tracks, so we had to back that far again, get a woman supply to make dry meat and everything.

This moose we shot we brought it back to Franklin. We had to give it up to our relatives so they can have a share of us. Before, one white man shot one moose, it would last him nearly one year around. But ours, we give them a share, by the time we get half of it, January we have nothing to eat.

That is how the generation look after the baby. When their daddy come back from someplace, Mum taught me how to skin a moose hide. So I have to skin a moose hide. That is my first experience. It is not my experience but Mum taught me how to do it. And it work out pretty good.

That is how we ran through a seismic line, because we never caught very much fur in the seismic line because there is too much clearing for the marten or any wild fur to go across the seismic.

And they probably heard the skiddo too, so that is a view of a seismic line. When I took an outside view. And as far as one stretch and then another stretch for another one. And another one. We don't know which one to decide to take. That is the first time we met one of the seismic line.

It was seven years ago I went there. There is no seismic line. Now I got muddled up with the seismic line, to see how much marten we caught. There is only about two or three are there. That is all.

We set 150 traps on the seismic line. And how much we caught, that's all. When the animals heard the machinery, like the cat on a seismic line, and they took the skiddo on the line. We seen lots of tracks. Next time we set, we seen our line. And we never caught not that much. That is the white fox. That is in our last trap we set.

So, I told them, take a picture of a live animal. And our last coffee break or what ever it is called. That is how our old man taught us so we take care of them. And we do the same routine. That is why we had to take all of that trap up, because there is not enough marten tracks. And we are spending money and we say we might as well go back to tell our relations. Daddy, what is all this seismic line doing there when I was way back, it was seven years ago.

Thank you very much.

(CONCLUSION OF MOVIE)

THE COMMISSIONER: That was a very good film.

JOHN TUTCHO: The young generation, my daddy taught me. And all the experience that he had and all of the experience is from my daddy. My daddy must be 80 years old, 70, 76 years old. He doesn't have--he got 8 boys out of us. All of us. He went to work for government people. The rest are all trappers.

And then I seen what happened to my land, I seen it on the land, those seven years ago when I was 21 years old. When I seen that land, the land was good and there is no seismic line. There is all the way daddy taught me. And now there is about, there is about--even I see it myself. I go see the air strip on the land. See how much damage they done to our land.

Even it is not the big plane, but I seen it with my own two eyes. I seen the air strip on our land.

THE COMMISSIONER: An air strip?

JOHN TUTCHO: Yes. And I could, I could lie. But there is one partner of mine went with me. We seen it. We don't know which direction it is. There is six lines which run all directions. And which one we don't know.

So that is all I could say. That is all I could see with my own eyes, when it was seven years ago. There was no--those kind. And nowadays there must be all over the country. I figure if I should talk for a little while about my younger days when my old man, we went that way. And I could see the

country.

The mouth of the river, that's the only transportation when you want to go across, the rest of land and travel by dog team, by skidoo, that is all of the transportation. That was November 8th when we went across. That is how much our land is important to us.

How much the dam--and we don't want nobody to build the dam. That is the only transportation we can have, when we want to go across someplace.

Nowadays a plane costs very much for our relation, our people. And so I have to say that much. That is all.

But I don't know. If they build the dam, there will be chemical. That goes on the lake. And so all the fish died away. But then the people get sick. And that's all I can say for mine people, that is all.

THE COMMISSIONER: Thank you, thank you very much.

CECILE MODESTE: (Resumed--Interpretation.) She says we are here to give you, the womens are here to give you comments about what we think, and she says even the womens are here to tell you what they think. She says, I would like to say something more to you.

Since she got married, she has been working in the bush, making her life in the bush. And she says, she's thinking about her children, so what she is going to say next is in reference to her

children.

She says, every time I go into the bush with my husband, I have to leave some of my children behind. And she says that a mother is never at peace with herself when she leaves her children behind. And she says that when you bring the children into the bush, it is an education for those children.

She says, and when you stay in town, you should send your children to school. But when you are in the bush, you should be allowed to take your children into the bush, because that is an education itself.

She says that when you are in the bush, there is sometime, you know, what you are doing there, you really enjoy it. There is a lot of animals. And you know, you are doing very well, she says. But because your children are left here, you know, you cut your time short and you just come back right away because your children are left here.

When you are out in the bush like that too, if there is another woman with you and your husbands are gone out on the trap line or hunting, and the womens are left alone, she says, all you think about and all you talk about is your children. You are really worried about your children. You think about the water, the lake, the dock, sickness, the loose dogs, you know, you are thinking about all of the things that may happen to your children in your--you know, it keeps you worried all of the time.

She hopes that you understand

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what she is trying to say about how the education system should be. And she says that that is all that she has to--she hopes that there is an understanding there. And that's all she is going to have to say about that topic for the time being.

She says that all of the witnesses that you have heard, they told how we have been treated by the white man. But they have overlooked something in telling you that.

She says that all of the people have thought about how the white man have treated them, and they--and she says that the white man has also put a lot of unnecessary stuff on this land. And that sort of has, it has sort of created a difficult time for the children in the future. And she says that as a mother with a lot of children, she has to think about her children and the future. And the things that the white man put there, you know, making it difficult for the children, that really worries her.

She says that our ancestors didn't need all of the things that the government has put--you know, like our ancestors didn't need those, the things that are put around on this land today. And she says that you know, we don't need that for our children either.

She says we are talking for the good of the people. And we are talking for the good of the land too. She says, we are not talking for just one person, we are talking for all of the people here. You know, you want your neighbor, you know, you just want

your neighbor to continue on life like. You don't want them to worry about things, you don't want these sort of things that you know is going to harm them.

She says that a lot of our people have died of sicknesses that you can't see. That is okay. But when the things are there, that would you know, hinder a human being's life or things that you can see that can cause, you know, that can end life, then that is really bad.

Just by herself she probably wouldn't have said anything. She probably would let everybody else talk. But she she says she has to think about her children. She is a mother of a lot of children. She has to think about the future for those children. And when there is the talk about something that might happen, you know, like life may be difficult for the children in the future and then she has to say something about it.

(WITNESS ASIDE)

THE INTERPRETER: She is Shirley Batan. She is eleven years old.

SHIRLEY BATAN: Sworn.

SHIRLEY BATAN: When I say this is my land, I mean it because I really enjoy living out on the land. And when we eat well, there is lots of work. We live out on land. We have to get fire wood and branches for floor. And we get snow or ice for our drinking water or cooking. My parents teach me how to make dry meat and dry fish, and sewing. And how to clean muskrats. My parents have learned from

their parents and now they teach me how to live on land for a living. I don't want to, I don't want pipeline or dam or the highway to go through, because I don't want to lose my land where I enjoy living.

THE COMMISSIONER: Thank you very much, Shirley Batan. If after it has been translated we can keep your, the paper you wrote on. Do you mind if we keep that?

A Yes.

Q Thank you. Just let me read this. Shirley Batan showed me on the map where she had been out in the bush with her parents. And she had been to Russel Bay and Deer Pass Bay and McGill Bay as well. McGill Bay being on the North Shore.

Miss Hutchinson, we will mark this statement of Shirley Batan's, that she wrote on, as an exhibit. And you might let Mr. Bemister have it and he can get down what she said. You can get that down, Mr. Bemister if you like.

(LETTER OF SHIRLEY BATAN MARKED EXHIBIT C-20)

ISADORE MODESTE: (Resumed, Interpretation.) He says, since I was a young boy, we can say that I am one of the mens who use the bush a lot. So he is going to tell you about some of those things.

He says native people and white people eat the same way and have the same type of features or physical appearance.

Although through all of the evidence given, it may seem that we don't like the white man. But it is not that at all.

He says that about forty years ago there was a white man who lived amongst them and he stayed with them about five years. And that white man never bought anything from the store. He just used the bush.

He says on our land, on land, period, animals eat off the land. Human beings eat off the land. And he says, so when we talk about the land, you know , it is serious. That, you know--like, he is making reference to all of the people, you know. Not just this area. He is referring to the white man too and himself, who live off of the land by eating off of the surface.

For more than 30 years now, there has been white man on our land. And when a white man comes and visits you, you know, you feed that white man just the way you feed any of your neighbors. And you don't ask that white man for money for your services. He says, we native people don't need money. He says we can make our living off of the bush.

We are talking about something, that it is very important to the native people, and also to the white people. He says, if we keep destroying the things that, you know, that are important to us, like the land, if we keep destroying, knowing it, there wouldn't be--like, you know, survival would be very hard for the white man and the native people.

He says that on this land there has been a lot of animals and there is a lot of vegetation, you know. Good vegetation for the animals. It is not

a growing area. You can't grow anything up here. But if you try to, you know, keep the land that way, try to keep that as, you know, it would be good for the people to have the land remain the way it is today.

He says, you can't--that is all that he has in mind, you know, about the land and relationship to the native people and the white people. And how important it is to us. And that is all that he has to say.

THE COMMISSIONER: Thank you very much sir.

THE INTERPRETER: This is Joe Bayah, for the record.

JOE BAYAH: (Resumed--Interpretation.) He says that he is 65 years old today and he is going to tell you how they use the bush, and just general statements on bush life and--.

For the past day and a half we have been, sort of pleading to the people to survive. He says, we want to be able to survive.

He says that you must be pleased to hear all of the old people giving you evidence.

He says that all of the old people over 60, who have given you evidence, they are talking about their experience since the age of 14. And they will probably go back in their own minds, but they will never be able to go back to that period. And he says that all of these old people who have been talking to you, will never live for another fifteen to twenty years.

He says that we are talking for the little babies that we are raising. We are talking for the little children. It is for their future that we are talking today.

I told you my age and you can see by, you know, just looking at him that he is pretty old. And he says, I am not, I never stay in town for a long period of time. I still use the bush and that. And I have a house down at Johnny Hoe River. And I, like he says, he doesn't stay for a long period of time in Franklin. He still uses the bush.

A lot of people in Franklin would like to use the bush. But since education sort of stands in the way, you know--like Cecile gave that evidence before. It sort of holds the parents back because their children are here, you know. They are separated. And it creates a problem for these people to go out on to the land.

He is going to talk to you about his father. He is having a hard time concentrating.

I guess you must have heard about sickness. You know, like people were able to cope with some sickness here. But there was one sickness that came around, I think it is T.B., or something that just wiped out all of the native people up here. Do you know what they are talking about?

THE COMMISSIONER: Yes.

A There was a flu they weren't familiar with. It was a thing that--

VOICE: 1927 flu epidemic.

A He says, about 1927, the flu epidemic. The people weren't able to cope with that flu. So a lot of people died and his father died. And that's it.

THE COMMISSIONER: Yes, I think that in other hearings, we have heard about that flu. It hit other communities beside the people that live in Great Bear Lake.

THE INTERPRETER: Yes.

A That year, his father and his family were at North Shore. And they spend the summer at Charley Lake, around Dear Pass Lake. And he says, at that time too, there was no sled for a rough ice. You have to have sled with steel underneath there.

Okay, well, they didn't have any of that. So they had to make their own sled out of wood. And then his father decided that they should go, try to sell their fur in Fort Norman. And they had 45 beaver skins. And they had 450 muskrats. And a lot of other furs. And they knew that they would never be able to get there before the end of June and closing season, I guess.

And they wouldn't be able to get there. But his father decided, you know, determined to go there. And I guess his father knew too then that he was going to die soon. So you know, it was sort of a last goal. He was so determined to go.

He says that at that time, after leaving the North Shore, they went to Russell Bay, on the way back. That was the route that they had to take.

He says that all of the fur and all of the things that they were carrying with them, they had to carry them on the back. The fur, you know, which is more valuable to them, they had to carry it on their back. And it is a lot of weight.

And the dogs carried the stoves and tents and all of the little basic stuff. And he says, there is no boat. They didn't have a boat. So sometimes they had to set nets. And when he sees a creek, he tries to set a net in it. And most of the time, he has to swim. He has to swim across the creek, set the net. And when he wants to look at the nets, he has to swim in the water again, all over.

And he says that there is a lot of mosquitos. And it is so hot, you know. And just to be able to walk that distance, you know, it is quite a distance.

He says that when they reach Whiskey Jack Point, it's not--well, he has sort of pointed out where it is, he says, my father had his last cigarette. And there is no more cigarettes. And he thought that the Bay here might have had some supplies for him. So he sent his son back to get the supplies.

So he came all of the way back to Franklin and set back on the same day. And he had to walk all of the way in and walk all of the way back out, in the same day.

He says that we, the native people, when we are telling you our experiences, what we do in life, you know. There is no lying involved in

it. We are telling you the truth.

He says that my father and me, when we caught all of that beaver, you know, that is 45 beaver and 450 muskrat, after selling it, he says, we got about $2000. But my father never got to spend one cent out of that $2000. After all of that work.

He says, but that is life.

He says that there may be that many of us sitting here today. Maybe tomorrow, maybe the next day, there won't be that many. Who knows? You know, like the Lord decides things for us.

He says that the animals, in reference to the animals, our ancestors have done the same thing that we do today. You know, we go to hunting grounds and yet we eat well. And this is what we would like to continue. He says, living in, like, there might be animals on the land. Suppose we live in Franklin, you know. Franklin will not feed us as well.

But if we went out to where there are animals and then we will be fed well. And he says again that living in the bush you eat well. And that is, you know, that kind of thing goes the same for fishing too.

You know, you may be able to catch something one day but nothing the next day. But if you go hunting off to places where you, you know, there is fishing, then you get it.

He says even if you spend a day to two days, you know, hunting for where you know there might be some animals or fishing grounds. You know

you will be able to eat well.

He says, we hope that after listening to us that you will listen to our pleas . We don't want a pipeline and a dam. He says, when one person says something, he says that they thought about that before they speak. And that is one person's mind.

He says that there is a lot of people here that would like to say something too. But he says, but you must have enjoyed coming here to listen to us. He is very thankful for that.

He says that is all that he has to say now.

THE COMMISSIONER: Thank you, sir.

A He says that I am old now, getting senile, he says. I can't remember things pretty good. But he still has something to say, he says.

Last time he talked to you about how his father worked in the bush, today he will tell you how his mother, as a partner to his father, helped him in the bush.

He says that the native people have not grown up with a lot of wealth. Meaning, that they didn't have all of the things that they needed. It wasn't available for them.

My father and all of the other people had to use birch bark canoes sometimes, they spend a lot of days and a lot of nights just looking for birchbark, the right type of birchbark. And then they have to bring it back, and they have to cut it out

to the right size. And he says sometimes there is no nails. We have to gather 200 sticks, and put it into the shape of nails.

And that is what they use to hold the boat together.

He says sometimes there are a lot of mosquitoes, but the womens, including my mother, he says, they have to get some gum from the wood, so they can sort of make a sticky base for the, to hold the boat together. He says that a lot of mosquitoes, and they had to go for days just searching for this stuff.

He says that we told you that they take branches about this big and they take the, they tear apart until they get to the very core, and that core they strip, into the middle.

THE INTERPRETER: I told you that, I think I explained that before.

A And they have to, then they have to put it in water until it is all moist. And then it is usuable, after splitting it.

It was sort of a knife that you used to sharpen, there is a knife that you have that is sort of crooked. And it shapes things for you. And there is also sort of a small square blade, that you use to sort of like, to smoothen things out.

He says that at that time there wasn't any of those available, you know. You don't just buy it at the store. So you have to make your own knife to do those things. And then later on you had to

shape out the sort of the arches inside the boat, and there had to be the right curves and the whole thing. So they had to do all of that.

THE COMMISSIONER: The ribs?

THE INTERPRETER: I guess so.

THE COMMISSIONER: Anyway--

THE INTERPRETER: Why don't you translate then, eh?

There is a lot of people here just trying to get the right word for that knife.

A You take the covers and you sew it until it is tight and nice-fitting. And it has to be pretty well close to perfect.

He says this is the way of the native people, all of the things that you do, you know. There is something behind it. Like there is some meaning behind it. And even the womens' share, you know, even building of the boat, the womens share that.

And he says, I am not telling you about something that I don't know about. I am telling you something that I have seen with my own eyes and have, you know, experienced it.

He has been living in town for two days, you know. But still when there is things that he needs, he still goes out to set some traps, to get some extra money to get what he wants.

He says that I am not the only person that works that way. There is a lot of people here you know, when they need something too they work.

He says that for the two years that I have stayed in town, he says, I am well aware of what is happening in town. I am well aware that some people, a lot of these people go out into the bush and work.

That type of work is difficult. A lot of people still go off to use the land. And he says that fishing is the same thing, you know. It is a lot of work, but people, in order to keep, to keep feeding themselves, have to set the net. He is just describing the hardships of trying to set a net and looking after it.

He says that if the people don't set nets and stuff like that, they, you know, it is hard for them to raise their children to feed their children.

And he says that that goes right on until the ice is the way it is out there today.

And he says that this year too, you saw that a lot of them went out to McGill Bay. And this is one way of trying to get food for themselves again.

These people don't stay around you know, just sitting in town and stuff like that. They go out to find food for themselves. He says that they like to eat well. And they like using the bush.

He says that all of us old people, as we, we probably wouldn't make it for the next 20 years. He says, but we want to be able to live, we want to be able to use the land. And he says, we

don't want to have our minds disturbed by unnecessary stuff. We want to live in peace.

He says that we the people like to live in the bush. We like to do something, you know, just like to live off of the land. And he says, that they are very familiar with that sort of thing. And they would like it to remain like that.

He says that there is not a person throughout all of this life, never saw one person who just let themselves go, you know. Who didn't fight for himself. You know, the survival means trying to go through all of the difficult times and all of the hardships. And he says, but there was not one person who just let himself, you know, just stay and starve to death or whatever.

And he says that that is all that he has to say to you at the time. You know, but I think he says, but he hopes that you understand what he is trying to tell you.

He says that all of the people who have come here have talked to you with a sympathetic type of attitude. You know, like they are, they are talking about something that they feel is very important to them. And so they--he says, we have humbled ourselves so that we may be heard. And he says, we want to live the way we have lived in the past.

We want the land to remain as it is today. He says, we have never tried to look at the other person. We have never tried to look better than the other persons. We always have been humble.

And he says that we hope we will be very happy if people would listen to us, people would understand what we are trying to say.

He says that that is all that he has to say.

THE COMMISSIONER: Thank you very much. Maybe we should take a five-minute break?

(PROCEEDINGS ADJOURNED FOR FIVE MINUTES.)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER:Ladies and Gentlemen, we'll get underway now and I understand that Mrs. Gulley will be the first witness.

DORAH GULLEY: Sworn.

DORAH GULLEY: (Interpretation.) She says that we refer to Great Bear Lake as our deep freeze. She says, and she is going to talk about the ice and you know, just the lake in general.

From Franklin, we use the lake as a fishing area, she says, and that's how we live. But there are some conditions. Like the conditions is that it is like holding the doors on the deep freeze once in a while and the way the ice is today it is the same thing. Like it is locked up like. And in the springtime.

The way that the ice, the condition of the ice today, you probably see it, as you know, you can't walk on it, you can't do anything on it. And that is what we mean by when we say, the deep freeze is locked.

You can never tell how long this, the ice will remain like that. You know, this time of

the year. So in order to get some fish, you have to walk all across the shore of Great Bear Lake out to the mouth of the river. And that is where you do your fishing.

She says that our ancestors and the old people have done the same thing too. Every time this time of the year, they walk and there is a trail that they have from Franklin up towards Whiskey Jack Point, and back across towards the mouth of the river.

But she is not going to talk very long. But she has something to say about when people talk about the old days and say how much fish there was, she says that she saw it with her own eyes. So she is going to talk about that.

She says that the area where she points to she says that my father and I and our family lived across there. We lived there until the ice froze over.

She says then my father told me one day that it is time to set the nets. So they walked off to set the nets. She says that is after the freeze-over, freeze up of the lake.

She says that after my dad dug a hole into the ice she says, he was looking into the ice, looking down into the water. She says, I didn't know what he was looking at, but he--then he asked me to look into the water too.

And then her father invited her over to look into the lake. And he covered her with a

blanket and asked her to look into the lake. So she looked into the lake.

She says that the water, the depth of the water is what is from the ceiling to the floor. And she says that the water is very clear out here so you can see right into the bottom, eh. She says that from the, when she was looking into the water, there was that much fish. From the bottom of the lake all the way up, it doesn't seem to move because there was that much fish in there.

And she says that when people talk about how much fish there was in the lake, she says it is really the truth because she saw it at that time. She says she wonders what happened to all of those fish today. She says that at one time when her husband was sick, she had to go set the nets and look at the nets.

And when she goes back there each day, she caught at least 600 , 644 fish. You know, about 624? She says, you know today. You know, they really like their land, they just love their land. So they don't want any damages done to it. You know, all of the things that they are saying, the evidence that they are giving. They hope that it supports them, you know, in their request. That they don't want any damages done to their land.

So that is all that she has to say.

THE COMMISSIONER: Thank you, Mrs. Gulley.

THE INTERPRETER: He says that the meeting is going to be over pretty soon, so he has just got a few things to say.

JOE BAPTISTE: Sworn.

JOE BAPTISTE: (Interpretation.) I was born in 1933. He says when I was about 11 or 12 years old, I went trapping and I went hunting, and lived in the bush with my parents and my uncle.

He was talking about, it was during the summer time, and people were using packs on their backs. And they had dogs carrying packs too.

He says that there was no canvas. Canvas wasn't available. So the people had to take a log and hollow it out and use that as a boat to cross the river.

He says that at that time there was no gum boots. He says that people would do their work and that is what they are describing.

He says that when we meet with the Dogrib people or any other native people, we are very happy to be able to see them. And we usually have dances and drums and hand games for them.

He says that when we give our, when we are talking like this, you know, he says, we have no, we don't, we are not talking about the white man as if we dislike them.

We hope that in the future that there is a good relationship between the white man and the Indian people.

That is all that he is going to

say for now, you know. I figure, he is just trying to point out that there is no dislike between the white people and the native people. That they hope that they will be working together in the future you know. Like their relationship is good.

THE COMMISSIONER: Thank you.

ROSIE SAVI: (Resumed--Interpretation.) The people, the old people here, have talked about all the way back until Treaty of 1921.

THE COMMISSIONER: I don't know whether somebody is hammering outside or inside, but, maybe we could just keep our voices down so we can just hear what is being said.

A There wasn't any law, and after 1921, that is when the law was introduced. The introduction of the law in 1921, you know, there is sort--you know, like they are sort of working on that law, since then.

THE COMMISSIONER: Working under it, living under it?

THE INTERPRETER: Yes, working under it.

A And she says that you are probably working under a law too. And that law that they made then, was the river flowing and the sun rise, that is the law that was made in 1921.

She said that those people that made the law in 1921, you know, the law has existed at least 57 years. And that person who made the law must have made some changes in that law. And since 1921,

there must have been some changes in the law.

And she also says that they made the law, saying that as long as the river flows, and as long as the sun sets in the same direction, that law still exits for us. But it seems to her that the law doesn't stand anymore for the government who made that law.

She says that we never changed that law. But it seems to her that the government is changing that law, and you know, the changes are occurring right now.

She says that when you introduce the pipeline, the government must be thinking in terms of changing the law, you know change the laws and saying that they, you know, they will probably stop the rising of the sun. They will probably stop the river flowing.

She says that the information that they gathered about the pipeline is that the pipeline would be built underneath the Bear River, right across from Fort Norman. And she says, when you are talking about things like that, she says, when the people talk about you know, how important the land is to them, they also know that when the ice breaks out, towards the river, they don't even know how strong it is.

They know what they are saying, they are talking about how strong the ice is. Probably the strongest thing on this land is the breaking up of the ice and the flowing down of the ice through the

Bear River.

She says that sometimes when the ice breaks up and it flows down the river, there is a lot of sand that moves. And there is a lot of ice that scrapes the bottom of the lake, of the river. And she says that there is a lot of, you know, like all of the sticks and stuff like, the wood piles all around the shores of the river, it all goes into the river.

You know, and it really sort of blocks everythings in its path. She says that when the wood and the stuff like that flow down the river, it piles up on top of each other. And if the pipeline is underneath the river, she says that a lot of those logs will pile up into great heights. just, you know, that is a stop for them. That all of the logs will--it wouldn't flow any more.

THE COMMISSIONER: I understand.

A She says and if that happens, then that sort of stops the river from flowing. Then that will break one of the laws. "As long as the river flows"? That--it is sort of a blockade, so that stops the river from flowing. And then that is the breaking of one of our laws.

And she says that when that happens, that is breaking one law. But the sun is still there. And she says that a man, a human being can not touch the sun. The Creator made that sun so that the land can receive from it. And she says, then the white people have to ask the Creator how they can stop that sun.

She says that the white man, after stopping the, after breaking one law, which is the river, she says he probably has to go to the Creator to ask him how they can break the other law then.

It would be dealing with the Creator then, it wouldn't be dealing with the people.

She says in our own mind, when a white man asks us, well, when she is referring to the white man, she is probably talking about the government here. She says that when the government asks the Lord the Creator, that, you know, we have broken one law. She says, but when they ask the Lord to break the second law, the Lord will probably answer to that person in her mind, that He is going to say, well, if you can replace the light that I have put on this world, if you can replace that whole light, then you can do that.

You know, the Lord put the lights there, you know, for the land, for the world. But if you can make that kind of light, then go ahead and break that other law.

She says that if the white man can make, probably make light enough for one city, but you know, small communities like this and all of the other little small communities which are not big cities, the white man can not make light for that area.

In 1921, when the Treaty happened, she says she wasn't present there. But this is the kind of law that the older people are talking about. This is the kind of law that the government made. And that law still stands.

And she says that the land is very important to us, and we hope that is clearly understood that when we ask for that 450,000 square miles, she says that's what we want, we want the land settlement before the pipeline. We want the land settlement before the dam.

And she says that when she is talking, she is talking for the people, for her sisters, for her brothers, for her relatives, for her uncles. And she says that I am practically the last person who is going to talk about something like that.

But you know, this is important to us, we want the land settlement before any major land development comes through.

And she says that when the oil companies and other people who are going to give evidence in Yellowknife, they probably have a piece of paper, they probably have all the things that they need. You know, to support their case.

She says, but I am sitting here, I don't have any paper here with me. I am talking on what is in my mind. And she says that what I am saying to you, you know, you should feel some sympathy towards what she is saying.

Since 1921, there is a lot of things that have happened to them. A lot of destroying of the land, a lot of damage, has been done to their land. She says, we can not let this, we can not allow this to happen anymore. That is why all of the old people are talking to you, to try--you know, that is why

you know, they are trying to plead to you that this is important to them. That these kind of damages shouldn't continue.

She says that our children, the government introduced schools. The children may be educated, she says but what they have been taught, the children do not live by. You know, whatever has been taught in school is not the way our children live.

You know, it has nothing to do with what we live today, you know. Like it has no reference to the Indian way of life. The children can not live by it. She says they may make a lot of money in the, but $50 probably go to the food. And whatever you are taught, that $150 left will probably not go to whatever you have taught them.

She says that the kind of information that you got, the kind of information that they gave you, it involves a lot of thinking on both parts. And you probably grasped from the ideas that she is giving you, it probably has formed something in your mind. And from your point of view, you probably know what she is trying to say to you.

You probably have come up with something in your own mind of what she is trying to say to you.

She says that when we are asking for the land, even in the children's mind and even in their own mind, they ask for 450,000 square miles. That is what they are asking for. No less than that. And she says that, they don't want any pipeline. They don't

want any dam. And she says that all of the unnecessary things that the government has provided within the north, which is slowly destroying the Indian people, she says you probably know what I am talking about when I say that.

We don't want that also. So with this in mind, she is talking to you. About the four things that they are asking for.

She says that she doesn't have a paper on which she is going to speak to, on --but, you know, like she is talking with just what she has in her own mind. And she hopes, she will be very happy if you have grasped something of importance in what she had to say to you.

You know, like you have got some idea or you have taken something of all of the things that she has said. She says something that you might think will be important for her. She will be happy if that happens.

She says that that is all that she has to say now.

She says you have spent two and a half days with us and we have given you all kinds of information. And she hopes that, you know--that they were very happy to receive you. You know, and a lot of old people are very happy that they have given you some of their background, and some of the information that they thought would be important.

And you will probably be leaving this afternoon, so it was nice of you to come and visit.

THE COMMISSIONER: Thank you very much.

(WITNESS ASIDE.)

GREGORY SHEA: Sworn.

THE INTERPRETER: This is Gregory Shea, from Fort Good Hope.

GREOGRY SHEA: (Interpretation.) But the Lord made one world for us. So that we can live side by side by our neighbor. He says, I was very young when my father died, so my mother raised me. There was nobody to teach me the Native way, you know--through his father. But he says that with his own mind, he has gathered this information.

He says that when you speak about the pipeline, we will never stop to say no to the pipeline. He says, this summer, this spring when I went spring hunting, I saw a lot of dead beaver on the lakes. Who caused those dead beavers?

What about in Tuk where we heard people on the radio, talk about how much fish there used to be around Tuk .? What happened to those fish? Who is to blame for the decrease in those fish? And to what is happening with the animals?

And he says that this is just the work, the little work that is being done. You know, some of the seismic lines have caused it. But think of what, how much more damages the pipeline will do?

He says that before my father died, he told me that in selling six marten to the H.B.

Company, you got fifty cents. And for one cigarette, you had to give one fox. And he says that the H.B.C. in the past have really stolen from our people.

And if that is the kind of treatment that is to continue, we are, you know, we are a poor people as it is. You know, they really treated our people bad in those days, they really stole from our people.

He says that there are no animals, you know. There is practically no animals around this land anymore. And animals are really decreasing. You can't even set a snare, you can't hope to set a snare to catch some rabbits anymore.

You can't grow vegetables up here, you have to work hard for what you earn. And he says that today, the way the food prices are going today, you can spend ten dollars for one meal. So when you are deciding on building the pipeline up here, you are making life more difficult for the native people.

The native people who share one land. And the white man too, have a place on this earth. It also has one land. You know, there is a distinction between lands here. And he says that when an Indian person goes down to the south, he says, after staying five days, the white man has probably asks for rent.

He says that what privileges does the white man have on our land? Why should they decide for, on the land what it should do? You know, why should they be given this privilege?

He says that the animals are

decreasing as it is, and that is practically the last thing that they feed themselves on . Food is very expensive. There is never going to be any white man who is going to offer you food when you are hungry.

So why should we give you that privilege to decide what is to be in our land, especially when it is making life more difficult for us?

He says that the Inquiry probably will go down to Good Hope too. And there they will hear the voice of the Good Hope people. He says that our Chief is very young, so as a visitor, he probably doesn't have anything to say. But me, as an elderly person, have spoken for our people.

He says that the Lord gave us this land, the Lord gave, the Native people this land. The Lord also provided land for the white people. We are one group of people. Our voice is one. He says, so when you move to, when the Inquiry moves to Good Hope, he will probably say more there.

But this is all that he is going to say as a representative from Fort Good Hope.

THE COMMISSIONER: Thank you Mr. Shea.

(WITNESS ASIDE.)

JOE NAEDZO: (Resumed--Interpretation.) Our people here have given you a lot of information. You know, like they have really talked to you about what they think. You will probably be leaving very soon. He has one more thing to say to you.

On this land and all of the native people, they share one voice. They share one life. When that old man said that, he is telling you the truth.

He says that we Native people, we help each other. We have good words for each other. And we share, you know, the things that we have with each other. I am not talking just for Fort Franklin, he says. This happens throughout all of the north. He mentions names like Fort Norman, Good Hope and Fort Ray and all of the other communities.

He says, when we visit another community, he says, you never buy food. You don't have to buy the food, he says. I went to visit Fort Good Hope with with a dog team for five days, he says. My dogs were fed, and I was fed, I had a place to stay.

And on the return trip, they gave me food for the dogs. They gave me food enough, enough food to make sure that I come home.

I also went to visit my friends in Fort Ray when my father was alive. His father is a very well-known prophet. His name was Neidzo. He says that my family, while my father was alive, my family went down to Fort Ray and spent one month and didn't spent one cent on the food that they got, that they received there. He says that we ate very well. And we were content with the food and he says, we treat these people the same way when they come to visit us.

But we are very displeased with the decrease of the game and the wild animals on which

we, you know, on which they feed themselves.

In this community, if one hunter went out hunting and got five to ten caribou, he says that that person feeds everybody. They share that whole meat until it is all gone with everybody. He says that is the way the native people live amongst each other. They share.

HE says, it is the same thing for fishing. If a person went out fishing and got some fish, he says that that person shares it with the community. He says that we help each other. That is how our life continues. We share all of the time.

Our ancestors have taught us a lot of things. They have taught us how to make life continue. They teach you that for your neighbors, when they are in need and when you are in need, the neighbors will feed you. Take care of each other and share with each other.

Sharing is one way in which the native people's lives will continue. This is what the ancestors have taught us.

The old people have taught us how to keep on surviving, like how to keep on living. And they also taught us so that we can better our lives, how we can continue this on by sharing their experiences and just teaching us.

He says that you saw the show, that John Tutcho showed you, where a little boy has caught a marten. And since that age, our parents have always taught us so that we can make life for ourselves.

And we can continue on.

He says that when I was really young, my father shot a moose for us. He says, after we skinned, we went and set two traps. After three days we went back to those traps and we got some marten.

He says, then we lit a fire and we sat around the fire. He says, that was his father and him. And his father asked him, do you like the meat? And he says yes.

And he says, do you like, you know, getting something in your traps like that? And he says yes. And he says, so my father says, if you like it very much, then you must work for it. You must continue this on. If you like meat, then go hunt for it. If you like to catch marten, then set traps for it.

You must continue this on if you like it.

He says I was not the only one whom my father taught these things to. All of the native people, all of their fathers have taught them these things. That is how we make our living, from what we have heard and from what we have been taught.

He says, I am not speaking for just the people in this community. I am talking for all of those people who are still living off of the land, and all of the Northwest Territories.

You know, I guess he is referring to all of the people.

The old people, and our ancestors have taught us four major things; that is the setting

of nets, hunting, trapping, and taking care of your neighbor. He says, till the native people, as long as the native people exist, these four things they will hold dearly, I guess.

He says, we will never let go of the four things that they have given us. Whatever the old people have taught them, they can not let that go. He says, you can not replace what they have taught you.

The teaching by receiving jobs. The things that they taught you are irreplaceable. He says, that is why, when we talk about our land and how important it is and why we should maintain that land, he says, that is the reasons we are giving here.

And sometimes, the young receive jobs from the white people. He says, sometimes they do their job very well. But still they quit and come back because they enjoy working the bush more than holding on to their jobs.

He says, and sometimes a white man, if an Indian person doesn't work good for them they fire them too. But although they are fired, they can always go back to the bush. They can always make money living off of the bush.

And he says that that is why the land is so important to them, that they can always use it, you know, during hard times. He says, so when we are talking about land, you know, we can't just let it go just like that.

You know, you have to defend

yourself.

Gregory Shea has given you evidence about the seismic lines and about a lot of dead beavers. He says, and that it is true. He says that all of the native people, want their neighbors to live well, to eat well.

He says, we don't want our neighbor to have no food. He says, white man and the native people exist today because they eat. You can not survive without eating. And he says that, when you are talking about doing things to this land, and what good it will do for us, and it's--what good it will do for yourself, he says, it should be talked about.

You know, what he is saying is that when--that there should be a lot of things said before something is, you know, any major developments come through you know, it should be talked among, between those two people, the white man and the native people.

And you should be able to understand each other, because both--any type of human beings, you know, like the only way that they live is by eating.

The native people don't only share amongst themselves, he says there was one white man who lived amongst us. His name was Jack Raymond. He went to Johnny Hoe River with us. He says, he had no money. He had five pounds of flour and that is supposed to last him for the whole year that they spent at Johnny Hoe River.

And even that five pounds of flour, it wasn't even full. Before the end of November there was no flour. They had no more flour. And had nothing to eat on.

So they set nets, but they didn't know how to set nets. So they had 12 dogs and before December 20th, six of those dogs starved.

At the time that he was talking about, there was a lot of people living in Johnny Hoe. And he says Jack Raymond and his family had no more food. And they had only six dogs left . And he says, for five months, we shared our food with them. And January to April, we fed them, we fed their dogs. And then at the end of April, with their six dogs, they went to Fort Radium to find a job.

They have a job and they make money. But we never ask them to pay us back for all the five months that we took care of them.

He says, that this is what our ancestors taught us. You know the kind of sharing we had with Jack Raymond. He says, and all of the people here know that. He says, the white man and the native people, no difference. We share our food.

Like our father taught us, we always share what we have. We don't want any damages done . Because like then, the sharing and the stuff like that, the parents have taught them might be broken. And he says, we don't want that to happen. We want to be able to live the way we have always been living.

And he says, that all of the

people in the world they have bosses, they have leaders. And under those leaders, do they decide anything.

He says, even I, if I wanted to go somewhere, I have to ask Chief George Kodakin to let him know that I want to go there.

The white people have decided to put a pipeline up this way. And they have made a lot of seismic lines. And all of these things happen behind our backs. He says, he is going back to saying that poisons were put on this land, like he said before and before--he gave you that evidence, I think, about the poisons.

He says, a lot of thousands of fur died that way. A lot of animals died that way. And he says that before they placed those poisons, they should have asked the native people there. Naturally the answer would have been no. But at least, they asked us. And all of these things happened behind our backs.

He says that whatever he said was for the future. And the animals is what the people help and feed each other with. And that animals, those animals are disappearing. He says, even if a white man came to our land and he didn't have anything to eat, we will help them. And that is the only way that we will help them is by sharing what we have got with them. And usually it means feeding the other person.

And that when the seismic companies want to put seismic lines here and there, he says, it would be nice if they asked us, because we

could tell them, well, we see, we have our fish lake here and we have our trapping areas here. And there will be an understanding there.

But that doesn't happen all of the time. So what he is saying is that that whatever type of work should be done, should be shared with the native people whom it concerns.

And they should be the ones to decide where it should be.

The southern part from Franklin, from the southern part, there is a bay, and there is no name for it. So we usually call it Bomb Bay. And it means, that is a translation from English, from Slavey.

So I will call it Bomb Bay, I will refer to it as Bomb Bay. He says that, two white men left Fort Franklin and at that time, they were living there. And I guess they were on, going somewhere, but there was a storm, and there was no food and they got lost during the night. They didn't know where they were going. And by accident they came by where our camp was. So we took care of them for two days. We fed them, we fed their dogs.

He says, this is what we native people help each other with. That is food, we feed each other. He says, all of the times that we spent, that they spent with us, we don't ask them for money. And this is the way of the native people.

All of the native people have been taught by their ancestors, to share with each other.

And that sharing is, by feeding and helping your neighbors who are in need. We don't want this to change, he says. Not only did they teach us that, they taught us how to trap. They taught us how to fish, and they taught us how to hunt.

And these four things that they have taught us, we hold on to them. It means a lot to us. He says, we want to be consulted before any seismic lines or any development happens in our land. There is a lot of damage done to it already. And we don't want any more.

He says, and it is good that you came, because these ideas that we give you, you can share with the boss, meaning the Canadian government or all of those people who it involves.

He says that we, he hopes that the ideas that they have given you will give you something to feed them back with. And he says that this little girl that came up here this morning to tell you about how she has been taught to collect brushes and put it on the floor, he says, this is how we teach our children.

He says, that is all for then.

He can't predict the kind of death that awaits you. But it is nice of you to come all of the way from Ottawa. And that they are happy for you that you came. They are happy for you that you participated in the dance. And that, with this speech, it is like saying farewell to you. And that he is just saying that he is very happy that you came.

THE COMMISSIONER: Thank you, sir.

A When you return to Ottawa, you will probably tell your wife that you danced amongst the native womens in Franklin.

(WITNESS ASIDE.)

THE INTERPRETER: He says his name is Victor Dolphus.

VICTOR DOLPHUS: (Sworn,-- Interpretation.) He says he was born in 1921, November 7th, and he is 53 years old.

He says that we native people are poor people. And our only means of survival is by using the land and the animals. He says, you saw the show yesterday in which you saw a little girl dancing. He says, that is how we were raised. That is when our fathers decided to take us out into the bush and teach us. And he says this is the way of the native people.

And he says, when we talk about how important the land is to us, and why we don't want any damages, we are speaking the truth.

When we talk about the animals, he says, the animals may grow on your land, he says. But we have no control on the animals. Sometimes you go moose hunting hoping to get that moose but sometimes you don't get that food. And there is nothing left at home, but you return. You return home without that moose.

ANd he says the net is the same way, the fish is the same way. He says, we might

be hungry, so we set the nets. He says, but we are not sure, you know, that it will feed us.

He says, sometimes you go out to the net, hoping that you get some fish. And there is nothing. But you still return with a hungry stomach. back to where you have nothing.

The same thing goes for trapping. He says, you may set a trap, but if the, if the marten or the fur doesn't pass, doesn't use that path, you don't come home with marten. He says, you have no money and although there is a lot of things at the stores and stuff like that, because you have no money, you still remain hungry.

He says, that is why we native people talk about why, you know, this is their main reason why we native people don't talk, native people talk about why we don't want any destruction on our animals or on our land.

Sometime he grows a garden. And they grow that garden, they work on it. And they eat well off of it. They receive as much as they want from that garden. And when he has a job, he can be assured for working one hour that he will receive some sort of wages. And with that wages, they can go and buy some things and buy their food and eat well.

We native people are in a completely different situation. He says, so when we talk about how important our land is to us, how important our animals are to us, it is, we are talking in terms of , you know, well, he is saying that nothing

should happen to the way of life of the native people, because we are in a completely different situation.

Look at the condition of the ice now. It is not all of us that have money, a lot of us have debts at the Bay. And he says, so when a native person is hungry, they can set the net and they know they eat well, just from that net.

That is how difficult, that is how hard life can be for the native people. You know, you don't always have things available for you. So that is when we talk about the animals and the land, he says, we look, it is the only means of survival, and so when we talk about that, you know, we really are expressing our true feelings to you.

He says, that we may look like it or it may seem. that we are blaming the white man for the decreasing of the animals. He says, but we are illiterate, we can't read or write, and we don't know, you know. So we are finding reasons for why we think the animals are decreasing.

In 1947, there used to be a lot of caribou on the lake here. And then in 1948 and 1949 there was a seismic line and made right in the path of those caribou. And when we say that the seismic lines are bad for the animals, and that all of the oil spills are bad for the animals, we are telling you the truth.

He says now there is a winter road made from Fort Radium all of the way to Fort Ray region. And he says that also caused a lot of decrease

in the caribou and all of the animals. The fishing is the same way. There is eight lodges on the Great Bear Lake. And that is the cause of the decrease in fish, he says.

I have worked for these lodges for seven years. He says, for seven years he has worked with the tourists. And sometimes you have to throw, as long as it doesn't get into the throats, as long as the fish hooks doesn't get into the throats, you have to throw the fish back. But you only kill a fish when it is, you know, it touches its throat.

And sometimes he says, the fish may be more harmed, than you know, the fish may be more harmed than we think but we still have to throw it back.

And he says, the fishes, I have worked on the fish, he says. And sometimes there is blood coming out of the mouth and stuff like that. But he says, it didn't touch the throat so you have to throw it back. So you throw it back, he says. But there is no doctors available for those fish in the water when you throw it back. And he says, with this in mind, he think that is why he says that the causes of the decrease in the fish.

He says that the animals, the government decided that the wolves were killing off a lot of animals. So they decided to put poison on our lands and they can kill off the wolves.

He says that since then the fur has been been decreasing. And now it is really hard

to get any fur around here. On top of that too, the seismic crew have made all kind of seismic lines. And that is one of the biggest reasons for the decrease in fur.

If we were to do the same thing to the white man and on their land, what will they have to say to us? Since 1921, this is the first time the native people have decided to make special requests of the government.

We don't want any more damages, that is why we are pleading to them. We are talking about the dam and all of the damages that will happen if the dam is built, we are telling you the truth, he says.

Even on a small lake or a small creek,when a beaver builds its dam, you know, the water increases unbelievable, it can be three times as much as the actual, the actual situation of where the lake has been .

He says that we native people what we have been taught by our ancestors, that is the only thing that we know. And that is what we are talking on.

When we talk about how important how land is, he says, we are talking for the future, that is all that we have for the future, so when we talk to you in this manner, we are talking for just those two things.

I am not the only person that is in a difficult situation. I can't set nets on the

ice. He says, I have a hundred dollar bill at the Bay, I can't charge any more. I got up to eat nothing this morning. And when I go home, I will still have nothing to eat.

And he says, that I am not the only person in that situation here. We are talking in terms of building the dam, the pipeline and the highway. He says, look at my situation now. These three major developments that you are talking about. Think of what will happen then, what will happen to the native people?

Think of the situation then.

All of the information that we gave you, we hope that when you reach back to Ottawa, you will pick out all of the important things and support our case to the Canadian government. That is all that he has to say to you because there are a lot of people here and they will never get a second chance to talk to you.

So he says, this is all that I have to say. I am expressing my own self.

THE COMMISSIONER: Thank you Mr. Dolphus.

(WITNESS ASIDE.)

OLD ELEMIE: Sworn.

OLD ELEMIE: (Interpretation.) He says he is going to tell you about the old prophet. And he says that that old prophet lived amongst, like you know, when he can remember, he lived with them for two years.

(PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Please continue on.

A He says that in the old days you know, a lot of people mention the old days. tents and that, this is today, he says. But in the old days, there were no tents.

All of the old people when they traveled, they traveled with caribou hide, made things like caribou hide blankets and trousers and parkas and every thing was made of caribou hide. And he says that whenever we traveled, and that all of the time that his father lived, he only remembered him to have two traps made by the white man. The rest was all wooden traps.

HE said we even had socks made out caribou hide, with the fur on it. That is the inside of the socks they used. He says, when we went off trapping, sometimes we went five to six days. And there was only three of them that traveled off like that, to trap.

All of the time that we were traveling too, we have to keep, carry our food on our backs. We have to carry the traps, we have to carry the, you know, the fish they grind it up and that is sort of the bait for to place on the traps. We had to carry that.

And you carry a blanket. And you know like they didn't have very much things, so do you know how a muzzle loader works?

THE INTERPRETER: I am confused because he mentions three different things and you know, I think it is their gunpowder, their lead and the container? He says that they only have five of each when they travel.

A All of the time that they travel too, they don't, they don't set nets. They just carry their food that they need, you know, just for that short of time.

THE INTERPRETER: I am really confused, you see. He is talking about old traps and I don't know how old traps work. I guess apparently when, after they set those wooden traps, they don't recover them. But only two traps that are made by white man do they take those back.

A But he says that they weren't allowed to use those for--the white-made traps. He was using snowshoes. In those days, he says, we only carried a blanket. But the blankets were full of holes, you know, because that is all that they had.

He said he saw his grandfather make a bowl out of wood. He questioned his grandfather, how are you going to cook fish in that? And he says, his grandfather replied by saying that you place the fish in it, you know, you put it a distance from a fire and it cooks. He says, I guess that's how my grandfather cooked the fish.

He says, grandfather lived for about two years after. And he is teaching him things. And he says that, his grandfather made a knife with a

rock. And they had to file and shape the rocks, you know, break it up and make it shaped.

And he says, they also used wooden knives. They had a wooden knife and a rock-made knife. But in those days, he says, they had one blanket and they used it continuously. And there was a lot of holes in those blankets.

He saw his grandfather carry a muzzle loader around. And he asked his grandfather, how much did it take to buy that? And he says that his grandfather said that he had brought fifty marten, but that wasn't enough. So he had to borrow three more from somebody else. And that also allowed him to get 30 gunpowder. But that doesn't include the lead and the container.

That was such a long time. That is all that he has to say.

THE COMMISSIONER: Thank you, sir.

CHIEF KODAKIN: (Resumed--Interpretation.) My people have told you how important the land is to them, how they use the land. And how their ancestors have taught them. And what value it has to them. And he says that they have given you enough for you to form in your own mind, you know, the kind of information that they gave to you, you know, give you some sort of idea of my people.

He has just got one thing else to say and then the end of the hearing.

He said that that 1921 Treaty,

when the native people, when the white people were negotiating with the native people, he says that was the first introduction of chiefs.

And he says that the government was present, and the government in return was like a chief. HE says, together we made a law. And that law was that as long as the sun rises and the river flows.

Because we are talking about our animals and our land and our people today. They told us then that nothing will change. That law will not be broken.

All over the Northwest Territories, there are chiefs and the chiefs talk and they plan and they discuss amongst the people, which it represents and the decision that he comes up with is for the good of the people.

And he decides for them, after talking with them and stuff like that, and he arrives at a conclusion of what should be done for the good of the people.

At the Treaty in 1921, there was government representatives, and these government representatives were like chiefs. And there were also native people there. And there was also a native chief representing the people.

And the decision was made there, he says. But the government today, is sort of overlooking all of the decisions made there and is deciding what should happen up north, without consulting the native people. He says, that was not part of the bargain in

1921.

He says my people have given you a lot of their comments and their personal feelings and how they feel about things. It is when we are asking for--to be specific, when they are asking for this piece of land, which means 450,000 square miles, he says, we are asking for that so that we can continue our traditional way of life.

And we can teach our children how to use that land, the way we have been taught.

All of the things he has mentioned is the way of the native people. And they would like to continue the way their ancestors have lived. And that a white man's way is to discover gold mines, to discover minerals and to get oil. That is what their boss told them. That is their job.

But as a chief, his job and his people's job is to continue on the way of the native people. To carry on the traditional way of life and that is their job. He is sort of describing two job descriptions there. One of the Canadian government and one of the native peoples' ways.

We want to carry on the traditional way of life. We want our land to remain the way it is for our use. And he says, when we are asking for 450,000 square miles, that is what we are asking for.

He says that we want to be able to survive. And the government and now the white people are not talking about the pipeline. And that, when he

is talking, he is expressing his fears. He says that he is not just talking for the people of Fort Franklin. He says, we are talking for the people, the native people all over this north.

He says, they don't want the pipeline. Why don't--he is asking a question. Why don't they want a pipeline?

He says that the answer to that question is that the native people know how it is going to be built. The damage is going to be done to the native people. The damage it is going to do to the land, the damage it is going to do to the animals.

Last month or this month, he doesn't know it, the right date, but he says that the word has gone around that there is some arsenic poisoning in the Slave Lake region and that arsenic poisoning was only discovered after a woman died.

And now you can, you hear a lot of stories about that arsenic poisoning. And he says that water moves, and there is a lot of creeks going to that Slave Lake. And yet, they are talking about the arsenic poisoning in that lake, you know.

I think he was trying to say something, you know, I think he was just trying to point out the arsenic poisoning in that lake.

He says they are talking about the building of the pipeline. He says, this is a cold country. He says that around town, you see little pipes, you know, sewage pipes, water pipes. He says, all of these pipes, where they are joined together, in

the wintertime it is so cold that it leaks, you know. Although the people who are working at it really try hard not to make it leak, it still leaks.

And in the winter time you see oil on top of the snow and stuff like that, from where it leaks. He says, in the spring time, in the summer time, you can see an area around the joints where all the oil is.

He says, I am not talking from just from my point of view. He says, this is what all of the native people in this community see.

He is using that little small pipe in comparison to the pipeline. He says, that this is about 3 or 4 inches. You are talking about 3 or 4 inches, the width of these pipes. He says, now think of the three and four feet that you are talking about, and the pipe you are building the pipeline.

He says, that like if this oil spill leaks out and stuff like that, it will cover at least 1500 feet around the land. And he says, we know that. You know, we know the danger involved in trying to build the pipeline.

We are talking about leaks in the pipeline at the joints. He says, now suppose there was an oil spill, you know, the busting of the pipeline somewhere. And he says, that in our land, in our country it is very cold. And sometimes, underneath the ground even if you bury that pipeline, underneath the ground there is areas where there is ice in the ground. And if that breaks, it creates sort of a split in the land.

And suppose that happens there? He says, it is very cold and you know, this is one of the dangers, you know. He says, now think of the oil spill. Suppose there was an oil spill. It would cover at least 20 miles.

He says, is the oil company going to replace that? Are they going to be able to replace all of the land that they have damaged? And if there is an oil spill, are the oil companies going to re-fix that land? Are they going to wash with soaps so they can wash away the oil on that spill?

He says that if that oil spill occurs, it will destroy animals, it will do, you know, sort of destroy the people. The traditional way of life. And he says that all of the people have thought about that, they have discussed it, you know, several times.

And he says that all of my people don't want the pipeline. My people have told me that they do not want the pipeline. They do not want the dam and they do not want the highway. He says, that Bear River is used as a road, as means as transportation.

He says, my people have told me that we want land settlements before any major development. And that still stands. And that, after the land settlement , if the pipeline and the highway is still something that hasn't been done talked about, well, then after the land settlement, maybe we can talk about it. But not before the land settlement.

He says that my people have expressed their feelings to you. They have told you that no land settlement before any major development. And he says that, you know, that they feel good because now that their feelings have been told. That they shared this with you.

So he says that this is their closing remarks for Fort Franklin.

He says we have provided you with maps and you have asked to take the maps. And we let you take them. And now he says that he is going to give you a present from the people.

THE COMMISSIONER: Thank you very much, Chief Kodakin. And members of the Council and let me thank all of you who attended our three days of hearings. And all of you who spoke, because I learned from each one of you who came here to tell me what was on your mind. To tell me how you feel about the pipeline proposal.

I will be thinking about what you have said, along with what people are telling me in each community and what is being said to me at Yellowknife. I will be thinking about all of those things. During this Inquiry and when I have to decide what my report to the Government, and my recommendations to the Government will be.

And I should thank you, Chief, and all of the rest of you, for this present. And say how much I have enjoyed this visit. IT has been very pleasant and I am not used to staying up that late at

night, but the drum dances made it worth it.

So we will adjourn the Inquiry then. And the Inquiry will reconvene at Brackett Lake in an hour or two from now. Thank you very much.

(PROCEEDINGS ADJOURNED.)

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M835
Community IX

AUTHOR

Mackenzie Valley Pipeline Inquiry:

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26 June 1975 Fort Franklin, N.W.T.

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and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Hon. Mr. Justice T.R. Berger, Chairman)

Willow Lake, N.W.T.
June 26, 1975

and

Fort Norman, N.W.T.
June 27, 1975

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Brackett Lake, N.W.T.

June 26, 1975

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

FRED GAUDET: Sworn as Interpreter

THE COMMISSIONER: Mr. Gaudet has been sworn. Will you translate what I say, Mr. Gaudet. My name is Judge Berger, I am here to listen to what you have to say to me about the pipeline. I am visiting each of the communities in the Mackenzie Valley to find out what the people think about the pipeline and after I have listened to all of you tonight, I will be going to Fort Norman so that tomorrow, I may listen to what the people there want to say to me about the pipeline.

Southern Canada and the United States have a great appetite for oil and gas and the pipeline companies say they will build a pipeline to bring oil and gas from the Northwest Territories, to bring oil and gas from the Northwest Territories to southern Canada and the United States. The government of Canada has sent me to the north to listen to what the people in the north have to say about this.

After I have heard what the people here in the north have to say, I will make a report and recommendations to the Government of Canada. After that, it will be up to the Government of Canada to decide if they will allow a pipeline to be built, to decide what route it will take if it is going to bebuilt. So, I am here to listen to you and we can go ahead now.

MR. PAUL ANDREW: Well, Mr. Berger, I would like to thank you on behalf of the residents of this camp for coming over here to listen to what few things that we will say to you. I think it is just an indication of a few things here that the people really want to live on their land, they don't want to have any changes.

THE COMMISSIONER: Before you go any further, I better have your full name.

MR. ANDREW: Paul Andrew.

PAUL ANDREW: Sworn

THE COMMISSIONER: Go ahead.

A I think it is,from what we have seen out here, that it is something that the people have carried on in the past and they want to carry on in the future. And they don't want to give up their way of life, they don't want damages of any form happening to the land they have always lived in and that they want to keep their culture, and live as Slavey people and they want to keep it this way and the proposed pipeline, I think they will tell you this, as soon as I am finished here, that this is not the best proposal they ever heard. I think they want to see the land settlement prior to any form of development because they have used this land for many, many centuries, but I would make my official -- my presentation in Fort Norman, so I would let them carry on from here.

JOHN BLONDIN: Sworn

THE INTERPRETER: You should

read it in English, it's a little too long for me to translate.

A Well, building up the dam, we think about the James Bay, what has happened.

Number one. The Great Bear River would be lost as a source for fish and also for travelling. Animal life all around the area would be changed. The valuable beaver and ratting areas alongside the river would be lost. The same thing is true for moose and for cariboo herds. The flooding that would happen would put all of their feeding areas around and under water. Even the settlement of Fort Franklin would be partially under water because the dam would raise the level of water on Great Bear Lake and flood the area all around the lake, because the land is flat. A vast amount of land would be under water. What about the Brackett Lake area? We are very sure it will be flooded too. It is a flat area too. How many animals will die and fish and fur. Fish spawn only in shallow water. Big whale too go to shallow water on the 15th of August. This is number one.

Number seven. Arctic Gas said in Ottawa during May, 1974, that it doesn't need power from the Great Bear Dam, in fact, they would prefer not to use it at all, and thereby solve the whole problem, Said Arctic Gas' lawyer, Mike Goldie, They want to use their own gas from the pipeline to create the power that is needed and they have asked Ottawa for a pipeline to be run using its own gas.

This is number seven.

This is number eight now. Pipelines that are built in the south are all run by using their own gas for power. Huge projects such as the Great Bear Dam are not built for these other pipelines.

Number nine. The government has said over and over again, that the people of the north must come first. What's it mean? Now the people know that words like this are worth nothing.

Here is number 10. So Mr. Chretien is fighting hard against it. He has threatened to take the whole project to court to stop any damage that might happen to Indian land. Also in James Bay itself , which is a very similar situation, as in the Northwest Territories, Mr. Chretien has given large amounts of money to the native people to try and stop the James Bay Dam by going to court. The court case is still continuing with the help of money from Mr. Chretien and yet the government has asked the same engineering company that looked into both the Churchill and James Bay projects, a company by the name of Crippen and Associates, to do the planning for the Great Bear Dam.

None of these ten statements above make native people very happy. It may make them think seriously about how much the government cares for their future. It makes the people wonder whether anything the government says or does is really true. It looks to many people that the government is trying

to trick the people and destroy their proud way of life. This is just like the trickery of the days when the treaties were signed.

In the south, native people were tricked by government and lost. Now they live on crowded reserves. In the north, natives cannot be and will not be tricked anymore. For the government and its little men to think it can go ahead with such destructive projects as the Great Bear River Dam is sheer foolishness and here is a problem that I just said a few words about. About the pipeline, I am still saying the pipeline is to make lots of trouble in our land, not right away, but a few years later. It will work good at the start, but not all the time. Why? Because the time I worked for the N.T. at the Bear River Rapids, when they pumped the oil nine miles across Portage, it worked good at the start,when it is warm. But in the fall, when it is cold, it don't work so good. And the heavy oil broke the pipeline lots of times. It is only nine miles. What I said, it will be lots of trouble. Jealous make lot of trouble not getting along good to each other, the pipeline is a very big thing, that's what I'm thinking about.

There is another thing I would like to say about it. About the oil, who found the oil? What year was it found in? 1916. What was the name of the man that found the oil, it was our own father, Francise Nineye, the first guy that found oil there. When he found the oil, what did he do with the sample of oil. He took a little bit and he put it in a lard

pail and he brought it out into Fort Norman. That same summer that my dad brought the sample into Norman, my dad had an accident and died that summer.

Now the white people turn around and claim they found the oil in 1922. My dad was the first guy that found that oil in 1916. He was staying right at where Norman Wells is now, and they had about five or six log shacks, they were living there trapping. They were trapping and hunting there for a living. He took the sample of that oil in a lard kettle and brought it into Fort Norman. He gave it to Gene Gaudet, the Hudson's Bay Manager and he sent it out on the boat, it must be a boat, there was no planes there and we never heard of that oil again and we never got the lard kettle back. And that's what he thinks about the oil and Norman Wells. His dad was the first guy that discovered the oil but he got in an accident and he died. His dad never could do anything about it again, there is no record. White people came and they found oil in 1922.

I would like to tell you about 1910 and 1912, around there he says. I have written it all down on a piece of paper, but I lost it, it's in town. You will be going to Norman and I'll go in two days and I could tell you the story there.

When we say the white people are really ruining our land, we mean Willow Lake. He said from here to Norman the Bear River it's a small area, and that's how much the white people make roads for seismic.

THE COMMISSIONER: Are there, Mr. Blondin, are these -- oh, I see, there's a legend here which shows which are seismic cuts and which are winter roads. Can we keep this?

A Sure.

THE COMMISSIONER: This will be marked an exhibit, a map prepared by Aquitaine Company, an oil company and it shows seismic cuts and winter roads, in the vicinity of Great Bear River, from Fort Norman to Brackett Lake.

A Yes, and there is one place they were going to make a dam on a lake and they left it like that and there was a Beaver House just below, about a mile below the dammed creek, you know, and they left it like that and the Beaver was there, and was flooded out, this one here, this is where they had dammed this creek, they dammed this creek and there was a beaver below and the overflow came out because the water ran over the dam and it flooded and it took out the beavers.

Q What does the red line here indicate?

A That is the road, that's the place where my people go, where we were going, this is Nahanni Lake and here is a Fish Lake and here is a little mountain, it's got a bad name, I can't say it, my people know it.

THE COMMISSIONER: Can we keep this map?

A Sure.

THE COMMISSIONER: This will be marked as an exhibit too, and made part of the record. Do you mind marking with your pencil where, the point where you say the lake was obstructed, just mark it on there. The mark here is north of the Great Bear River.

A Just here.

Q Due west of Mount Charles.

(AQUITAINE MAP MARKED EXHIBIT C-25)

(SECOND MAP MARKED EXHIBIT C-26)

A In Norman, I'll tell you about this old timer, how he was living and lived and you know, everything, I have it down. It won't be true, you know, you know I take the time, I have it all there, it was a long time you know, since 1910, I was small.

THE COMMISSIONER: You know that statement you were reading from, that paper you read, Mr. Blondin, could you let me keep that?

A Sure, that's what I made it for.

(STATEMENT OF MR. JOHN BLONDIN MARKED EXHIBIT C-27)

THE INTERPRETER: You want to keep it for yourself -- he likes to keep a copy of all the things that he says.

THE COMMISSIONER: We will send you copies of the map of the Aquitaine Company and the map that you gave me showing where the lake was obstructed and we will also mark your written statement an exhibit and we will send you a copy back.

(WITNESS ASIDE)

JOHN YAKALEYA: Sworn

THE COMMISSIONER: Carry on then.

A He said when he was a young boy his dad used to leave Norman by canoe, they had no kickers, they used to paddle up river to here. Just how my dad raised me, from the time I was a kid, is what I want to tell you.

In those days the only thing we had was a trap line, we used to track and canoe and that's how we used to get up here. We used to track from Norman up here. We used to have big birch bark canoes and when we got up to where the water is, the water, not swift water, we used to take our paddle and paddle and come up here. We used to come with a paddle from there and when we got tired, we used to rest for three or four days. We used to rest for three or four days here and after a time, when we thought we could carry on and get a little more, paddle in this way, we would come to Stone Lake, that's where we used to go to, when we got to Stone Lake, at the end, we made camp there, and mother and my dad they fixed everything, really make big pack sack. Once all the back packs are made, you load them and you put on your backs and you go right over to another lake there and you get over to the other lake and it is not like now, we don't have bannock or butter or milk, it was straight Indian grub.

My dad used to pack a small birch bark canoe because he would be taking that to the

other lake. It is quite a sized lake but we just had one little birch bark canoe and my dad would take most of the stuff into the little canoe and paddle all the way around until we got to the good fishing ground and my mom and me we would pack all the way along the shore. We used to get rabbit and stay there. My dad used to set all the nets, got quite a bit of fish and my mother would be making dried fish. All we had was meat, We used to have just a little bit of, what you call those, how do you call them, pellets, just a few for ducks. And pellets were little round things about that big and that wasn't many, but he says in those days, we used to shoot ducks all summer long. We didn't have very much pellets so my dad used to try and hunt chicken but he didn't have enough so my dad used to go down to the beach and get a bunch of gravel, fine gravel, and we could sit there all day taking little rocks out of it and shoot with it. All winter long we keep all those little stones that I gather up and when he goes hunting, he takes a little bit of it and shot a few chickens for us.

When everything freezes up or something like that, we used to go along the shore again to another fish lake, where we used to make another portage to get to that fish lake again.

THE COMMISSIONER: Excuse me, when you say chicken, I am from the south, I know what I think a chicken is. Do you mean a pheasant?

A Grouse. My dad used to take us to that Tache Lake and we make our main camp

there and we start trapping from there. Don't have very much tobacco and my dad used to get maybe three bars of nigger , he calls it, little black things about that long, I remember it myself, and the Hudson's Bay used to give us about a handful of tea for the winter.

We didn't get very much tea so my dad used to dig the snow down about a foot in the snow, on the muskeg, and dig the muskeg out and there was some kind of leaf that they got in those days, we used to make tea out of it. We used it for tea and my dad used to make, with a little bit of good tea, used to mix together to make a little stronger. We used to live there about all winter, my dad huting and trapping, and bring some meat home, anything he could kill. It was a very hard life.

He said my dad had no trap like today, all his trap what you call dead fall, you made it out of spruce trees, call it dead falls is what my dad used to trap with. He used to go and never comes back for three or four nights, and he didn't have a dog team, he just had a pack sack and used to pack everything.

When Christmas time come, we all leave our trap line and go back to Fort Norman. We used to come from the trap line across this lake, and across the river, and the lake and my dad used to go to a place where there was lots of rabbits, and we put a tent up and we used to snare rabbits quite a while there, until we got a batch of rabbits. Once we got quite a bit of rabbit, my dad will take his pack,

with dogs we have got and bring the rabbit into town so we could live on. When Christmas came, we would go in for Christmas, we would spend Christmas holidays in Norman.

After New Years, we all came back to the bush again. I will tell you some more about my dad. There is quite a few of them here wants to do a little talking, I think that is all I can tell you for now.

THE COMMISSIONER: Thank you very much.

(WITNESS ASIDE)

GEORGE DOCTOS: Sworn

A I'm not going to say very much because everything is on tape and there will be lots of people that will listen to my voice hence I don't say too much.

THE COMMISSIONER: Don't worry about the tape, he will turn that off if you want him to.

A Leave it on.

There was a meeting like this one here, I never been to one, I have always been working someplace else. This is the first time.

When I was a young kid, 14 years old, I was just 14 years old and we were at a lake someplace north and we just about starved, that was in the winter too. My grandmother, I was staying with my grandmother and one of my sisters and only the four dogs. We were all starving and they wanted to

go further north and further north. They had a cache of fish, that's where they were going to get to that fish cache. When we got to the fish cache, we were all hungry and in no time all that fish was gone.

So we had no more, nothing to eat, the dogs had nothing to eat, four of my dogs starved to death. Our dogs starved and all four blankets were rabbit skin blankets, it wasn't a very good winter too and one tent, so we were coming back this way. We put my sister on the sled with that rabbit skin to keep her warm and my grandmother and I were pulling her on the sled. My grandmother tied the sleigh with a rope and put it all around me here, and I was pulling the sleigh with my sister on. My grandmother had a pole in her hand and she was pushing on the sleigh too. So we were all coming back this way to Willow Lake, or Norman, someplace, so when we came to the end of the day, we had to come and we were approaching halfway, we had one pail and put some snow in it and melt the water and that's all we had to go to bed, straight water.

In the fall before we moved further north, we had a camp and that's where we got back to. He said, I remember I caught white fox and I skinned it and I remembered to put the, what you call the carcass on top of the tree, so he said, I thawed the fox out and cut off the skin and I put in the pail of ours and I boiled the fox, We thought we were really having a good meal and this was the fox we were eating. After we eat the fox, I was kill dog to put in the pail.

So we managed to get to Kelly Lake. When we got back to Kelly Lake some of the people had a few odd dried fish there. After we had a few of that dried fish, to eat, the people wanted to go into Norman and report that we were starving but there was nobody able to go so they picked me to go to Norman, 50 miles, to bring the news in with snow shoes. So they were, the folks were a little bit worried about me going alone that far. You see that old woman sitting there, Marina, she volunteered and she went. It took us two nights to get into Norman, but we still got there. So we got into town and there was some people that we could go to, and they went and those people that were living with them, they went out and got kind of the Indian agent for the people, and then sent some boys out with dog teams.

THE COMMISSIONER: When was that, how many years ago?

A I am 58 years now, I was 14 years old at the time.

He says what I tell you now, that's what happened to me, it is pretty rugged to live that way but today I still make my mind and I want to live in this country, it's my country and that's what I think about it, no matter how hard it is, I still like it and all my friends that are sitting here, they got the same, their mind made up the same as me, I know. So we hear that they are going to put a pipeline down this way, so the native people, we don't want it, we all think that because we like our country the way we are living on it, so we are against it.

He said what I'm telling you about this land of ours, is the whole truth that I'm talking about. I think that way about it, and I hope you understand what I mean, so that's all I'm going to say.

THE COMMISSIONER: Thank you Mr. Doctos.

(WITNESS ASIDE)

ELIZABETH YAKALEYA: Sworn

THE INTERPRETER: She wants to say it in English.

A I would like to say, I ask you to come and visit us in Coeton Hills, after about three weeks, we have letter from you and we thank you for what you wrote to us. Now I'd like to talk about our land because we were born on it and our land is our money. Like I say our land, our bond, because you know like right now, we got brush on the floor, like we are indians, we have been using that way ever since we were born on this land and logs, my husband didn't tell you about falling trees and saw wood, we have been using that for our cabin too. We don't want pipeline, not maybe, we are saying because we don't want the white people to destroy our land more. You know, we are old people, we have been saying words but we think of our grandchildren and our children, and so like we would be pleased to have you, you were the first man to come and question us people. What they think of their land. So we appreciate to see you and hearing what we Indians been thinking for this land. I said this because my brother,

John Blondin has been talking about the Wells, because my dad found that oil in 1916, and then when my dad died in accident, and then they just destroyed the houses and all my people moved out and now the white man having that oil and we have to pay so much for it and besides we were orphans too. My mother, we were about 6 or so and my mother after that accident happened, to her, she moved us to the convent and so I came back in 1921 and my mother died before I came home and so I came back to my aunt and uncle.

When we were orphans, it isn't fun you know, you know it isn't like when we have our mom and dad, we wait for everything. So while I was staying with them, my uncle told me to come, we go across and see the houses, and we went where the houses was in 1922, the white man had changed and they took and tore it down.

THE COMMISSIONER: Where were the houses?

A Down at the Wells.

Q Norman Wells?

A Norman Wells, there is a big station there.

Q Big what?

A Station they call it, well that is around the Norman Wells area.

So when I got married, and in 1925, I got married, to Johnny Yakaleya, ever since then I stay in Willow Lake but that's where, sometimes we have a hard life, but you know, not like this time, even when we were in school, we

don't mind because this is our life, like if you tell me to go over and set a trap, I will go and the next day, I go to my snare line, every day, we have to do something to raise our kids, to have you know, all that we need, and ever since the road came, we don't see no rabbit track or anything. So that is the reason we worry somewhat about our land. So we are pleased to have not to put the pipeline in. I sure thank you once more for coming and you know, last summer, you came here and I asked you to come to Willow Lake and see the houses and so today, you are here, that's all,thank you very much.

THE COMMISSIONER: Thank you Mrs. Yakaleya.

(WITNESS ASIDE)

MRS. ALENA BATON: Sworn

A She said we are getting old, and all these meetings and all this and that is getting me a little bit worried, I don't know what it's all about. When I was a young girl some of the boys I knew, we are young, we all work the same in the bush, When time came and we have got husbands, our husbands used to go in the bush, and kill cariboo, moose, and we were drying meat and all that, and really working. We used to get lots of fish too, everything was work, we had to make clothes too. Today, she said, you take young girls that come back from the school, you take them in the bush, and they could freeze to death. They can't make the bush fire or anything. This school seems to be ruining them, they are no more good in the bush, I mean,

young boys that come back from school.

In my time, we never went to school but we worked just as hard, myself I'm getting to be too old now and I feel the same way as all the rest of the people about this pipeline, we don't want it, we don't want it to come through. That's all that she says.

THE COMMISSIONER: Thank you Mrs. Baton.

(WITNESS ASIDE)

THE COMMISSIONER: Maybe we could stop for a few minutes and just relax for five or ten minutes and then start again.

(PROCEEDINGS ADJOURNED AT 12:00 MIDNIGHT)

(PROCEEDINGS RESUMED AT 12:20 A.M.)

MRS. ROSA BENARD: Sworn

A There was just me and my sister. She said that all my sisters were married and my older sisters and me we stayed with my mom. When I was still young my dad had an accident. I still remember him today, my dad had accident and cut his leg off. My dad couldn't walk so he used to make rabbit snares about that long. He used to make lots, and my dad used to crawl through the bush and still snare rabbits. Sometimes he used to leave in the morning and he wouldn't come back until late in the evening and he would come back, crawling back home again. He used to catch quite a bit of rabbits and we lived really good on rabbits.

Sometimes we used to stay in

Norman and paddle out to the lake here, I remember my sister and I we used to track our dad's canoe right up to here by the trap line, my dad couldn't walk but he used to go to Kelly Lake and fish for the Hudson's Bay and he used to make lots and lots of fish for the Bay.

When the weather started to get cold, we used to live at Willow Lake here. When the spring time came and my dad see the birch bark canoe in awful shape, I remember my dad used to crawl quite a ways out here and still get some bush and make the birch bark canoe for us.

I remember my dad used to bring birch bark, just like he used to the roof, like it is roofing, like here, something like that and he used to tie it on his back and bring it back here like that. When the snow was just about melted, my dad used to crawl back in the bush again and get the ribs and everything for the birch bark canoe. Even if he couldn't walk, he used to bring all the ribs back to the camp, I don't know how, he managed anyway.

My mother used to go in the bush in the winter time and she used to gather roots, for the birch bark canoe, she used to get lots and lots of it so my dad could make the birch bark canoe.

After the birch bark was made, my mother used to get with two buckets some bush and boil that and that's what we used for to fix the bottom of the birch bark canoe.

When the snow is just about gone, my mother used to take all the birch bark and

spread them out underneath the ribs to be fixed up. So after all the birch bark was around the ribs, my mother would boil all the birch bark with the roots that she gathered. We would cut sticks about that long, and my mother and dad would put this stick on the fire, and when it had fire on the end of it, they would put it in the gum and they would stick the gum on the birch bark canoe.

I think I'm talking a little too long so that's all I 'm going to tell you.

THE COMMISSIONER: Thank you very much, I enjoyed very much what you had to say.

(WITNESS ASIDE)

FRED WIDO: Sworn

I am going to tell you my life history. It isn't too much but just a little bit. When I was small, I remember my mother brought me up, and my dad died. I remember my mother, my dad died and my mother brought me up and after that, I got a little wise, I know what was going on. My mother raised me until I got wise and I go and work for myself with rabbit and what I could get. I wasn't brought up with white man's grub and I didn't have very good clothes too. My mother used to make rabbit skin stockings for me.

When I grew up a little bit older, my mother was a woman, she couldn't teach me how to hunt or anything. I used to follow older people, I used to see them set nets, set traps and that's how I knew how to hunt, and after I learned all that stuff, how to hunt, I used to go all by myself out and set

snares, set fish nets and I started working for myself.

Later on, after my mother died, I got married. I had six girls and one boy. My boy is a big boy now, and he is working for Millars. I am 63 years old now, I live all my life here. I work all over Fort Franklin, around here, all over trapping. There wasn't anybody that I remember ate too much. We were very pitiful. That is the reason why us people are, us native people here we are talking so much about our land. We were raised on it and we liked to live on it.

White people, lots of white people make a good living out of this country and so, we call this land our grub. That's what we like to see, we don't want white people to ruin our land because we have got to make a living out of it.

You were up the river with the motor boat and seen the people fishing and the kids and the people, we did the same thing for years, and made their life out of this country here to survive.

That's the reason we don't want no pipeline to come down here. That's what we're worried about, if they put this pipeline through, and something happens to it, it may ruin quite a bit of stuff and that's what we're worried about.

We hear that they want to build a dam on the Bear River, but we are against that too. For years and years the Bear Lake Indians and the Fort Norman people have been using the Bear River for like navigating on it. You go outside, it would be like a

highway for white people, they got cars and things, for their own stuff and so what we call our highway is the river like that Bear.

THE COMMISSIONER: And the Willow River.

A That's the reason we don't want this pipeline to come through and this Bear River Dam, we're against it. And this is all I'm going to tell you, thank you so very much.

THE COMMISSIONER: Thank you very much Mr. Wido.

GERALD MENEKO: Sworn

My old dad, I'm going to tell you a story about my dad. I was raised the same way as my dad, I'm going to tell you my own story about myself.

All these people here are still making a living out of our land here and that's the reason we don't want this pipeline to come through. Us here depend on that and not everybody has the steady job, just trapping, is one of our main ways of living.

I'm going to tell you about how my dad worked and I did the same thing too. He said, I remember one time I went to Prudoe Bay, to Good Hope Bay, by the Bear Lake, Good Hope Bay and we left Norman and we tracked all through the Bay right up to Great Bear Lake. I went to Good Hope Bay to trap for one year.

So, when the fall came, I was in Good Hope Bay trapping right from the lake shore. After Christmas, we left for the Barren Land. We had no meat and we just depended on Cariboo. There was no

rabbit too that year. I stayed on Cape Good Hope and the next thing I was amongst around Coppermine on the ocean shore. I got to the ocean about April. I met quite a few Eskimos there. I was travelling by dog team. So, when I started back from beside the ocean there, I got about halfway and there was no more snow left, the snow all melted away on me. I left my sleigh and harness and I left my packsack. I left my packsack and I kept on going and going, I got the odd beaver and the odd cariboo. And he says, it was the month of July when I got back to Good Hope Bay where I started from.

About the end of July, all the ice was gone on Bear Lake shore and I left by canoe, no motor, I left by paddle and I got up to Franklin. I stayed a couple of days in Franklin and I left for Fort Norman. I got back to Norman at the end of July.

I know for years my dad was what you call me, lots of old timers that have made a living out of this bush, and I was raised and I'm still doing the same way, I still live the same way, our grandparents used to do and that's the reason we don't want white people to come down and spoil our country and everyone of us, what we've got to tell you, I hope it will benefit us and we would be very happy. Everyone of us will tell you one thing and I hope the white people help us a little bit with it and we will be very happy. There's a few more to talk yet so that's all I'm going to tell you.

THE COMMISSIONER: Thank you Mr. Meneko.

(WITNESS ASIDE)

JOHN ANDREW: Sworn

A He's going to give you his life history too, how his dad raised him and everything that goes with it.

He said, I didn't live in this part of the trapping ground, I came from the mountains around the Yukon. My dad used to trap and catch fur so I could have some decent clothes on me. He used to go out hunting and if he kills anything, moose, fish, rabbit, my dad used to work very hard so I could eat. I was very small at that time, I couldn't do very much for my dad. I remember I used to go out and get spruce boughs, for our tent, for my mom.,

At that time, my dad used to do all the hunting, but I was too little to know so I didn't know very much about how to go out and make a living in the bush.

I used to go out but I never killed anything very much.

He left the Yukon in the fall by backpack and we got to a place they call the timberline and from there we used dogs and sleighs. So we started trapping. So after we did some trapping, we left by dog team and we left the Yukon and we got into the Norman area and I was pretty young those days yet, You can see my grey hair. I never went back after that, I have been living all the time here.

We used to come in the spring time by steam boat down the gravel river, and we used to stay one month in town.

In the month of July, we would take our dogs and packs and we would go back in the mountain and start hunting and making dry meat, and then come down the gravel. In the fall, they go back again and stay out there for the winter and Beaver trap, like that. We used to come in the fall and go back with dog pack and all. I remember we used to buy us tobacco, matches and tea, and that was our main provisions and we used to go back in the mountains, go to good places where there was lots of moose and fur and we were trapping there.

That is why we are saying so much about our land here. We always go to where there is good places to try and get a few pelts and meat and fish like that and that's the reason we talk so much about our country, we don't want nobody to ruin our country. We would always be dependent on this land to make a living.

I remember my dad and mom, they used to make sheep skin parkas for us. We didn't have no white man's clothes, just what we killed, because my mom used to make our clothes for us. That's our reason why we don't want this pipeline to come down, because we know it is a cold country down here, and the ground really freezes and you never know, maybe a pipe will break and do quite a bit of damage and that's the reason we don't want this pipeline to come through.

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About this Bear River Dam, is another thing we don't want because we like the country too much, we are all making a living out of it and we don't want no dam there too.

I haven't got a dollar or anything in the bank, I'm just existing. I can go in the bush and I can get by still today. He says that's my story.

THE COMMISSIONER: Thank you Mr. Interpreter.

(WITNESS ASIDE)

GABRIEL HETCHINGLEY: Sworn

THE INTERPRETER: He said he comes from the mountains, what they call the mountain Indians.

THE COMMISSIONER: Along the Mountain River?

A Mackenzie Mountains.

Q On the west side.

A Yes. That's where we used to go to trap. When the fall came from Fort Norman, they used to take us across with canoes or dogs and our stove and we used to go back in the mountains. We used to, they used to take us across by canoe and we would stay on portage for three or four days. We would snare rabbits. If we ever got nets, we put nets in for a few fish and we had a little bit to eat. We used to take off for the mountains.

There used to be a lot of rabbits in those days and after travelling with your dog

pack, lots of kids, rabbits, and if you kill a moose, all the better. You travel for maybe 40 miles, and we are up now where there was good rabbit snaring country. We stayed there another few days, something like that, snaring rabbits and when you get a little bit of rabbit, you move again. We all had on packs, we had tied and people kept on packing, we were really loaded up. Some of our people had lots of small kids. I remember I used to take one little wee pack on my back, I got a sore back because of my big pack sack. Once you get into the mountains, into the big hills, there was no more rabbits, they were scarce and so the young boys that got no family, they left ahead of everybody and they go ahead and hunt sheep ahead of the main people coming behind. And once we get amongst the sheep, all these young boys, quite a few of them, would start packing it back to the other bunch that was coming behind.

Once the main group, the whole bunch that are travelling together got to where there is lots of cariboo, and so on, we stayed there until a few days filling up on the meat.

Once we got away up to the head of the Gravel different rivers coming in, we all split, some will take one river, some a different route. Once we get quite a bit of dried meat, we used to make caches on the river so when we came back, we know we got something to eat. Once we got to where the end of the timber is, we got quite a bit of meat, and moose skins and things like that and we start coming back to the river and

start building up our boats. After we got all our boats made, we left on the river, float down and we know lots of places where there is good hunting and we stop again and we're all hunting again.

THE INTERPRETER: (He's getting me all mixed up, I don't know.)

Oh yes, he said after we make our skin boats, we come down the Gravel and we know quite a few places where there is good hunting and trapping, where there is lots of rabbits and we stop again and we stop there for the winter again, and all the dried meat and everything we make, they make another cache again, and then a few of us would come down with skin boats, we come down to Fort Norman.

We have lots of tallow meat and lots of dried meat and sell that to the Hudson's Bay or whoever is buying and we buy whatever we need with it and we go back again with dog packs back into the mountains again for the winter.

They all got back into the mountains and they all got busy trapping again and they still got some caches, maybe at some place they won't touch that cache, you keep that just like in reserve in case, but everybody still hunting, hunting, hunting. When the month of December comes close, Christmas, all the caches are dug up and they go back to Norman with their caches of dried meat. So we all come in for Christmas and after new year, we still got some of the dried meat and the things we make and we go back in the mountain again and trap again.

I remember they used to go quite a ways to trap too, way back in the mountains and then Easter comes and we all go back to Norman again with that fur we got and buy some more stuff and go back further and further again to where there is lots of cariboo. When the weather starts to get mild, we all get busy again trying to get enough moose hides for spring time so we can build some more skin boats to get back to Norman. We used to go right into the Yukon Territory before we left to make our skin boats, we used to go into the Yukon and hunt beaver.

When summer comes, well, we build all our skin boats, we go back again down the Gravel again right back to Norman again. We get back in the spring time with our skin boats, we each go along the river bank and there's lots and lots of rabbits, it isn't like now, there was lots of rabbits and you have always good eat.

He says he's seen places where there was people that was blasting frozen ground for oil.

THE COMMISSIONER: Seismic.

A And he says he's seen places where they have been blasting in the winter, and the stuff that comes out from it is pretty bad, he says he's seen lots and lots of dead rabbit eating that stuff. And just die from it and since then there is no rabbits, or even chickens.

THE COMMISSIONER: Chicken being grouse?

A Yes, that's what I mean.

He says there is no rabbit, and no grouse because of blasting the frozen ground. He said there was one fish lake that they used to know very good, there was lots of fish in it and one year they went there and there wasn't any, and these people, the seismic crews were blasting around the lake or maybe right in the lake he says. One place where there was a beaver lodge, a beaver what they call blanket beaver, and four of them were on the water still,dead. He is pretty sure it's from this blasting.

Another place where these people were blasting, there was moose tracks there all over the ground, so one of his friends told him there was moose here so he stopped to hunt it and he went all through there from where they were blasting, maybe 200 yards and he said he found a moose dead there. He found the dead one right there so he says I'm a little bit worried, after I seen what happened, just from blasting, if they try to make a highway or pipeline here maybe things will be getting worse. That's the reason why we're all saying we don't want no pipeline coming down into our country here because it makes things worse for us.

So he says that's all he wants to say.

THE COMMISSIONER: Thank you very much.

(WITNESS ASIDE)

PAUL BATON: Sworn

THE INTERPRETER: He says all

these people had their say with you, they are still living just the same way as their fathers did and that's the reason why these people are still arguing about it, they are still working the same way as the rest of them did. These people that come down here and do some blasting in the bush like that, they blow up all the ground up and the cariboo see all the mud, the moose will eat the willows and things like that and he says these white people that comes here, they really are spoiling all the bush. Lots of timber, in the old days he said his dad used to use timbers to trap marten with, they used to call that their trap. We buy one trap knowing we trap marten, it costs us three or four dollars. Look at all the timber they have wasted. Just like they're destroying our traps.

Fred Wido was telling you about the Bear River, he says that's our highway. So we call the Bear River our highway and most of us are not getting any money, we can't charter planes and things like that and that's the reason we call the Bear River our highway, we used canoes and outboard motors, that's the only way we can travel and that's the reason we don't want no river to be damaged and most of these little rivers, most of them have got fish in and beaver and rat so they are talking about putting a dam in the Bear River, we don't want that to happen because we need that river for ourselves.

He said about these pipes, they have to cross the river, he says, and there is fish there we eat that, and there is fur too along the

river, things like that and what if this pipe breaks right in the river, what's going to happen,it may ruin quite a bit of stuff.

Our country down here is a very cold country and the ground freezes hard and when the river breaks in the springtime, or sets in the fall, it does lots of damage to the riverbanks too and it may break a pipe.

Our dad, grandfathers ahead of us, made a living here on this ground here in our country here and so we are still doing the same thing so whatever these people tell you today here, how they work, how they trap, how they make a living in the bush, we are still doing the same thing. So, if they put, go through with this gas pipeline, and something happens, it's going to ruin quite a bit of stuff, that's what we think and the Bear River Dam and flood the place up, there will be no place for us to navigate on this river and he says that's the reason we don't want it.

The Bear Lake area and this place here is the low country he says, and there is fish, beaver, rats, everything and if they flood the place, a little too much, you may ruin lots of things for us.

He says I remember when my dad was alive yet, he used to catch lots of fish, my dad used to get fish, the oil, that's what we used for candles. He says that all that he has been telling you here, talking about our land and all this and that, we are really happy that you came and see us and visit us, and

we tell you all our troubles. I hope it benefits everyone of us. He said we call this land of ours our money because we live out of it, we make money out of it, we fish and we eat and that the people who live here in Willow Lake, that's what they do to live.

You have been to Franklin and you have been here and I am pretty sure all the stories that you heard from other Indians are just about the same and he said that's all I'm going to say,but if we go to Norman, I may have some more to say. That's all I'm saying.

THE COMMISSIONER: Thank you very much.

(WITNESS ASIDE)

TERRY BLONDEN: Sworn

I will translate for myself.

I was born here in Willow Lake in 1947 and I'm 28 years old. I was brought up by my father and by my people too. Since 1921, the treaty days, my people never asked the government for anything but now I'm going to ask you to tell your big government to give back our land.

That I said in Slavey, I said he has not taken our land yet but this is our mother earth. The Mackenzie River is their life and the land is their life. The pipeline will destroy our land. That's why they don't want the pipeline to get into construction. Us native people, Dene people, that are dwelling here, live off our land and we don't want the pipeline and that is true and that is what all the people say.

The land is your food bank and there is many lakes and fishing places. The air they breathe. During the day they work hard and in the peaceful night they sleep. The water they travel on which they want to have a dam on it is called the Great Bear River. The people will be stuck because that's their only river they can travel on to Willow Lake and Fort Franklin. I have said that in Slavey. The people that work have part time jobs and make a living off our land too.

I'll tell you why I'm saying this, you know that no native person can stay away from his land because if he doesn't get much pay, he has to go hunting and feed his children and the people and himself. You can see that for yourself, you must have enjoyed your trip coming here. See how they treated you. That is the way we treat each other, us Dene people we don't buy anything from each other. We don't buy anything from each other because that's what we call a dishonest person. Because that's the way of our life and that is the white people's doing, with money.

Our old people in the old days didn't do that. They gave meat or fish and played the drum and have good dance or handgame until the sun rises in the morning and this is the native life and doing in the story book.

I have just told that in English and that is why the native people don't want the pipeline. When the construction of the pipeline

comes through the Mackenzie River, it is the Mackenzie people that is going to suffer because we want our younger people, you see the kids running here around the yard, they will be living off the land and I think I hear your plane maybe coming soon. So that's all I have to say, Mr. Berger and I might say another speech in Fort Norman in the meeting. Thank you very much.

THE COMMISSIONER: Thank you.

(WITNESS ASIDE)

CHIEF ANDREW: Well I think everybody has said what they wanted to say. I want to thank you very much for coming down here, not only to listen to some grievances they have, some concerns that the people down here have, but also for being able to see for yourself what they are concerned and talking about. I would like to thank you very much again.

THE COMMISSIONER: Thank you Chief and I want you all to know that I have been listening carefully to what everyone has said. Even if you may think that what you said was only a small contribution, it is still important to me because it goes to make up the whole picture of your lives. What each of you said helps me to understand your attachment to the land or your concern about the future. I'll be thinking about what you told me today here at your camp and I will remember for a long time the day that I spent here at your camp, and the pleasure I had in meeting all of you and seeing the way you live here.

So thank you for your hospitality and I will adjourn the inquiry until later on

today in Fort Norman.

(PROCEEDINGS ADJOURNED TO FORT NORMAN)

Fort Norman, N.W.T.

June 27, 1975

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT AT 2 P.M.)

THE COMMISSIONER: I will now call this meeting to order.

My name is Judge Berger and I am conducting an Inquiry into the proposal that has been made to build a pipeline from the Arctic to southern Canada and the United States. A pipeline that would go up the MacKenzie Valley.

To find out what you, the people who live here in the North, think about the proposal to build a pipeline. That is why I am here today to let you have your say about this.

So you should feel free to speak and to tell me what you think. I have already listened to some of the people of Fort Norman. I visited the camp at Willow Lake yesterday and the people there showed me their camp and their fish nets. And then many of them made statements at the hearing we held there yesterday.

So now it is your turn today all of you native people and white people, old people and young people.

I will ask Chief Paul Andrew to make his statement to start off with. And I should advise the Secretary of the Inquiry that the Interpreter, Mr. Gaudet and the Chief were both sworn at Willow Lake yesterday.

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CHIEF PAUL ANDREW: Yes, Mr. Berger, I would like to thank you on behalf of the community of Fort Norman, the residents of Fort Norman for coming down to listening to our feelings and our concerns.

I would give a little bit of my life history, as short as it has been to this point. I was born in the bush, along the Keele River in the year of 1951. And I, from then I still got some very fond memories of living out in the bush, living on the land.

Since prior to coming to school, I was able to learn a few ways that the old people have lived. And also really be able to enjoy and appreciate the land.

And from there, until I was old enough to go to school, I started going to school. And my first feeling about school was that it was a foreign place, just like some, just like being plucked out of one picture and put entirely in a different picture. There wasn't no idea of the surroundings at all.

I can still recall those days when it was brought up to us, entirely, continuously, over and over again, that you got to speak English.

Prior to those times, prior to coming to school, we had very little contact with any white people or people that understood the white language.

Because of that we didn't know any words of English, and yet we were continuously told that we had to speak in English. I still can recall

those days when they would, they would give one memory that always stands out when I think about those days that I started school was when this little kid did not know anything, any word in English. And he would get slapped around because he was using Slavey in school.

That is the type of public school we had in Fort Norman. A foreign thing that we did not know anything about, and yet we were expected to adapt to it, not in one year, but in a few weeks.

I still can recall those days when I had to get firewood for my home in order that my older brothers and my father were out on the trap lines, so there was only myself as the eldest at home to get firewood. So that's what I had to do. And there was times when I had to miss consecutive days in school.

And I still can recall those days when they would send the R.C.M.P. down to come and get me to send me to school.

That is the type of thing that we had to go through. And from there I was-- I don't know how I hacked it, but I managed to get up to seventh grade. From there, at that time, there was no seventh grade in Fort Norman, therefore I had to be taken to an institution run by the Roman Catholic Church in Inuvik.

And there it was another entirely different situation. Different from, not only the way I was brought up, prior to going to school. But different from the way the whole situation in Fort Norman was. And it was like going into a big city for somebody

that is entirely new to this white society. It was entirely new and it was something that I did not exactly enjoy at the time.

It was like, you have got a very little weapon that you had originally went out to kill a small animal but meeting up with something that you just can not tackle with that little weapon. These are just some of the difficulties that I encountered in the first time.

The hostel life was not something that was enjoyable.

Our way of life, our culture, our language, our form of identification, they were not there.

Everthing was southern oriented. The meals, the language, sports, social life, any form of activities was all southern oriented.

And the proud way that we used to live, the proud way that we have existed without the white man's technology for time immemorial, that was being eliminated.

It was not too, at that time it was not too obvious that the whole Territorial Government programs were set up so that the native culture, the native identity and the native language would be eliminated.

And it was quite obvious, like I said, that the whole government program was set up so that this type of thing was eliminated. I will come into a little more on that.

While in high school, it was, I was the usual high school person, a little mischief now and then. But I will miss that. And then after high school, I was one of the fortunate native people, one of the very few fortunate native people that I was able to secure a job with the Territorial Government.

There was a position referred to Settlement Secretary. That--one of the terms of reference of that particular job was to work for the Territorial Government. Pardon me, I mean work for the Settlement Council but get paid by the Territorial government. That by itself indicates the type of struggle that can exist in a position such as this.

It was quite obvious also that this whole Settlement Council system has never worked and never will work because it is a form of tokenism to the Territorial Government. And an Advisory Board, whose advice that are not usually taken, recommendations that can be rejected, and what other things, among a few other things.

Also, one of the aims, it seems like one of the aims of the Territorial Government was to create a conflict among the native communities that already had an existing governing body, such as Band Councils, by introducing the Settlement Council.

Whereas, in their philosophy of local government, the whole aim is to unite people.

We were fortunate that in Fort Norman, here, we have the majority of native people, and therefore we were able to work very well with the

natives and the Settlement Council, whoever there may be on it.

The frustrations that I found for the position was that I was told that I was working for the people. But I was continuously getting orders from the Regional Office. They were the ones that finally decided what would happen and what would not happen.

I resigned from that position to accept a Field Worker's job with the Indian Brotherhood of the Northwest Territories. There I experienced more freedom and much being able to set up my own programs, the way the people I, the way the people would want things done.

One of the frustrations of working for the Territorial--for the Indian Brotherhood was that constant struggle with the Federal Government for funds. That made it difficult, there was no insurance, that your program, whatever you set up, will continue for a few years at least.

And this is not a very good program to sell to people, that you know there is a possibility that it would be cut off, in about six months or a year.

And then, in September of last year, when Paul Baton, moved to Fort Franklin, he vacated the position of the Chief of the Band Council in Fort Norman and I was elected.

Since then I have had very different experiences, meeting different people, but

most of all, being able to see for myself exactly what this whole thing was. What this whole civilization, as the white man call it in their world, what it does really look like.

Not only reading it from the papers, not only hearing it from somebody else, but also being able to be fortunate enough to see for myself.

I wonder sometimes, in my own mind, what the crime rates in the white society, what the poverty that exists in the white society, with the lack of cooperation in the white society, and the constant struggle for wealth, for personal power, in the white society, I can not see any civilization in this particular thing.

Maybe they can, but myself, I am not a white man. Maybe that is the reason that I can not see it.

I can not understand, why--I can understand why there is some conflicts. In the Northwest Territories we have never had any conflicts. There was some conflicts but it was very minor. But because of the countries that want to get ahead, that want to get power in the world, and their power-hungry leaders, they have gone into places that they do not want to go to. And that is one of the things that generates this whole conflicts, the major conflicts of the world.

Like I said, I just can not understand what is so civilized about this type of society that is being referred to as the "developed

country". I have seen, I shouldn't say I have seen, but I have read about countries that are considered undeveloped that have more cooperation, much less violence in the form of crime and whatever.

In the Northwest Territories, we do not want to change our way of life. You have heard yesterday, Mr. Berger, that the there was people really worked hard and endured hardships and their-- survive in their tent to survive this cold world up here.

But even though it wasn't, even though all of these hardships and everything, it came out very clear yesterday that they do not want to give up this land.

I can assume one of the reasons would be that we do not want any other way of life. We do not know enough of any other way of life. We can not go into the white man's world and expect to live like them.

So, we want to survive as a nation and we want to be left alone as a nation. We wish to survive in the future. We wish for our children to survive in the future. We wish for the upcoming generation to survive in our future, and for them to carry on our identity, our language, and our culture.

I can not, just like any southerner, we are concerned about our future. No man in his right mind would say, here, jeopardize my future. Jeopardize the people, the future of the upcoming generation's future. No man in the right mind would say that.

And that is what you are asking us to say by the proposed pipeline.

We want to preserve our way of life, and we can not do it with a pipeline. Right on our land. Any major developments that happen on our land.

I don't think I have to comment on the type of damages that could possibly happen, as there was quite a bit already spoken of. And I am sure there would be more to come up.

Because we think of our future, because we think of the outcome of the upcoming generations, we do not want to jeapordize their future and their livelihood. We just want to insure that they have a type of prosperous life that we, that some of the older people have expressed to you, regardless of the hardships that they have to endure.

I would like a minute to comment on some of the Territorial Government's programs. The Territorial Government programs, most of it is sort of geared, and in cases, some of the Federal Government's Indian Affairs program, geared so that the language and the culture of the Indian people are eventually destroyed by pushing their way of life entirely on to them. And by not letting them participate in their own languages, as I have indicated earlier to you.

The housing program that they have, is in the settlements. The housing program, that is, low rental and they have grants, they have grants that they do not give out, because they have

low rental housing programs. And almost every community has low-rental programs.

That by itself is saying that we can't let you become independent. You have got to depend on us.

There is no cultural, of whatever the culture may be in the community. There is nothing about the culture. There is nothing about the language being promoted. There is just continuous promotion of the white man's way of life, the white man's language. But our language, our proud way of life, all culture that is pushed aside entirely.

We want to teach our children too, we want to teach them how they can survive off of the land if necessary. I am sure that with the unemployment situation in Canada, the Territorial Government realizes that all of the people that graduate are not going to be guaranteed a job.

So we want to teach them our way of life. So that when necessary, they can go out when they do not have employment, with their education, they can go out somewhere where they can live prosperously also.

That has not been the case in the past and there is a lot of unemployed people right now that are not entirely capable of handling themselves adequately in the bush.

The social developmental program also can become into question. Whenever there was poor man, a man that has a hard time getting by, the whole

community would help him, assist him as much as they can. But since the Welfare was introduced, that has been eliminated. He can survive with the help of the government, so it is not necessary that they help him.

Since 1912, we have not made any promises in 1921. We have not broken any promises since 1921. Since the treaties were signed, there was promises made by the white people.

I am sure you have heard it over and over again, but I will say it again, that these Treaties were made with us were broken. And the treaties were not regarding the land, they were peace and friendship treaties. I have spoken--although at that time I was not around, I have spoken to numerous amount of people that were there when the treaties were signed, and they all say the same thing. That it was peace and friendship treaty, and not land treaty.

Nowadays the government is claiming that we gave up away our land by signing those treaties, which is, I would not say the word, I will just say "lie".

The MacKenzie River is still flowing,the grass is still growing, the sun is still setting where it always has set since those treaties were signed. What happened to those? What happened to those words that they themselves have said?

They always keep records of these important events that happen. AT that time, unfortunatley, none of the people were capable of keeping records. And so we had to rely on their honesty

at those times.

But now that is not the case. Now, things that were not mentioned in those treaties are beginning to be talked about.

So, Mr. Berger, that is roughly my presentation. We do not want to change our way of life. We don't want any developments that we know will change our way of life. We just want to be an Indian nation.

Thank you very much.

THE COMMISSIONER: Thank you very much for your very forceful and moving statement. The Inquiry is anxious to hear from any one of you who wishes to speak. And we are having a written record made of everything that is said, and that is so that the words that are uttered today will not be lost.

Will you translate that for me, Mr. Gaudet? (Translation.)

I said it and I will repeat it, and you can translate it for me, Mr. Gaudet, I said that everything the Chief said and everything that each one of you who wishes to speak says, is being written down so that there will be a permanent record of what you say today. So that I can continue to study it and so that when I send my report and recommendations to the government, I can send along to them as well, the record of what everybody here in the North has said to me.

Would you translate that--would you translate it then, Chief? (Translation.)

I have also asked representatives of Arctic Gas and FootHills Pipelines, those are the companies that want to build the pipeline. I have asked them to come here today and they are here to day, in case you want to ask them any questions.

I want them here today as well to listen to what you have to say. (Translation.)

I am now anxious to hear from any of you who wish to say anything about this pipeline proposal and all that it will mean to you, the land and to your families.

We have got all afternoon and all evening, so just feel free to come forward and say whatever you wish to say. (Translation.)

ROD HARDY: Sworn.

THE COMMISSIONER: You will have to swear the Interpreter.

LAURA YAKALAID: Sworn.

ROD HARDY: My name is Rod Hardy and I have lived in Fort Norman all of my life. I am the President of the Metis Local in Fort Norman.

THE COMMISSIONER: The microphone has been moved closer so we will see how it goes now. Carry on Mr. Hardy, forgive me.

A What I have to say is quite short.

(INTERPRETER TRANSLATES INTO SLAVEY AS HE SPEAKS.)

A There is no way that we Native people are ready for the massive development which Gas Arctic and others are proposing for our land. There

is no way that we will survive the impact of such developments if it happens in the near future.

Even with the present pace of change, we are having a lot of difficulty keeping up. We no longer control our own communities the way we did 10 years ago.

There is no way that we could survive if this change was increased. I think even a long time--white residents and small businessmen in the north, are in this same position with us.

We will just be shoved aside if these massive proposals ever should really happen. Our only hope of some survival with some dignity is to have a land claim's settlement, which will give us as a people, guarantees that we will be able to control our own destiny and our own land.

A pipeline before such a settlement will surely destroy us. As I said, this is going to be quite short and I thank you very much.

THE COMMISSIONER: If someone is ready to speak, I will still be here. I won't be going anywhere.

CHIEF ANDREW: Sure.

THE COMMISSIONER: WE will adjourn for five minutes and some of you that I know have been thinking about saying something can collect your thoughts. And we will start again in a few minutes. I can have a coke in the meantime.

(PROCEEDINGS ADJOURNED FOR FIVE MINUTES.)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, we will come to order again. And just carry on. I should say that the people at Willow Lake were kind enough to bring me and my party, down the Brackett River to the Bear River and then to Fort Norman this morning.

And I see some of the people here today who gave up their night's sleep to make sure that I could take that trip along the water. And I want to thank them again for their kindness.

Well, we are anxious to hear from anyone who has anything to say at this stage.

MARIE CLEMENTS: Sworn.

MARIE CLEMENTS: (Interpretation.) When I was a young kid, I was--

THE COMMISSIONER: Excuse me, could we have the witnesse's name, the lady's name, please, I am sorry.

THE INTERPRETER: Marie Clements.

A She said, since I was a kid, I went to school and I don't know what it was like to be in the bush until I came back and then got married. And started traveling with my husband.

She says, when we got married, we went out in the bush and we went out in the barren land. And a lot of us, just about starved because we couldn't get anything.

From the barren land, when they had nothing to eat, she said, we came back, back to Willow Lake. And that is when they put a net in and we

had some fish to eat.

Since then, she said, we have been living good, sometimes and sometimes it is hardship. And since my husband died, it was pretty hard for me until I start getting an old age pension.

My husband died and I have only two children. And it is my grandchildren, that is what I am living for now. It is for my grandchildrens now that she says I am talking.

I don't want them to suffer. And even they don't listen to me, she says, I want to talk a little more about this.

She says now there is too many talk about pipeline. Before, long ago, it was not like that. You didn't hear nothing. You did what you want. But now, since the white man's came, there is more talk about the pipeline.

It is my grandchildren that I am worried about. If they have this pipeline, they have the fish and the animals will be destroyed, and they will be more pitiful than they are now. This is why I am talking about it.

She says that since school started, all of the children are speaking only in English and forgot all about their own language. Me, I went to school, but I was taught only in French.

She said that is all that I am going to tell you for now. But I like to have fun and enjoyement and I am going to sing a love song for you.

I am not shy. She went to school in Providence and when she was a kid she used to say what she wanted to a lot of people.

She says she will have to go back out to the city and get her a husband.

THE COMMISSIONER: Tell her I brought some with me, she can take her pick.

A Sure.

(Witness aside.)

FRED ANDREW: (Recalled--Interpretation.) He said, I thank you very much for coming. to Fort Norman from a long way. You don't know our mind, but we will talk and say what we want. Not everybody is going to speak the same, but we will try.

I am going to talk about my dad now. In 1903, that was when I was born, and for now I am not a young boy, I am an old man.

I was brought up real pitiful, real poor. I am a Mountain Indian. My dad must have really loved me because he hunted for me, he went out and got rabbits for me, and fish for me. That is how he brought me up.

But at that time I was just a kid, I couldn't do nothing to help him in return. But now I am an old man and I think about it.

I never know what flour and sugar was in those days. My dad used to make a net with willows. And I tried that once and I couldn't do it so I left it.

When we came into town, there

was two tents in the store. My dad bought one, and William Horace's dad bought one and we went down--how many miles, seven miles down the river to stay for fish.

When they put up that tent down at the fish camp, we were really happy because there was no smoke in the tent. And then when it got dark, it got so dark you couldn't even see one another in the tent.

When it got the next day, we went out and got some dry wood, brought it back, cut it all up and split it. And in the evening, when it got dark, we got busy making shaving and put it on top of the stove and lit it. And it got bright in the tent.

After we came back, we went across in the mountains and we have been doing, those shavings trying to make light in the tent. And before the spring came out, our tent was all black from smoke.

When we were going up in the mountains, I was just a young boy, there was a whole line of us people all going up with back packs. And I was running to keep up with my father walking ahead. And I guess I was getting too slow so I kept going back and people were passing me, passing me, until we got to the camp.

After everybody made a camp, I got there.

At that time, that I was talking about, there was a lot of mountain Indians. But now there is nobody.

My dad used to tell me when I

was young, watch other people, how they work. And if they work good, follow them. Do as I tell you now and you will live to have a grey hair.

Now I think about my dad, and I am proud of him for talking to me like that when now I know my hair is all grey. And many times I think about how my dad used to talk to me.

It is nice to have a change of wife once in a while. I would like to get a blond wife, but I can't yet with all this black hair.

At that time, it was kind of hard for us. You go up in the mountains and if we had nothing to eat, they would go hunting. My dad, they used to go hunting, sometimes three or four nights they are away. They shoot something, they leave it there and go futher on for more. That is how we lived.

I was not brought up in a place where I had everything. I was really brought up poor but yet I worked all my life. And this is how we were I grew up.

There is a lot of us that had no mother, no dad, and grew up that way. Just by living off of the land.

Now the kids are going to school. They're growing up a different life from what I grew up. Even if an older person went to talk to them, they would not take that, they would not listen.

What we have got in this world, is real big and it is the land. Even mud,you just take it up and let it go down again, it is just like our

blood.

This land, we want it the way it is. We don't want even if they want to change us, we don't want to change our way of living. Even if our old people are all gone, there is still the young ones to grow up on it. And we want them to stand on it, like we did.

Sometimes it is hard for me, we have nothing to eat because I am not working. But still, when I go out, I always bring something home we can eat off the land.

Since I was old enough to work, I work with a lot of white man, over in the Yukon, down the D.E.W. line. I work all of the time but until today, I haven't got any money to live on. So only this land that we got to live on .

I travel everywhere and the women still don't like me, I don't know why. I will talk again later on but I will give a chance to other people to speak up.

(WITNESS ASIDE.)

VICTOR MENICO: (Interpretation.) I am not going to make a long speech. It is just for a short while and it is going to be about pipeline that I will talk about.

We all thank you very much for coming out to Willow Lake. Now you know how the old people, how our old people used to work in the bush. You see all of that now, I guess, when you went into to see the nets. And traveled with them.

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And you see how we travel from Willow Lake back to Fort Norman on the river and on the Bear River. Now you realize how our grandfathers and all of the old peoples did that.

That is why we are talking about a pipeline now.

When they talk about the pipeline coming through we don't want it to come through, everybody feels the same.

The land is just like a bank for us. If that pipeline comes through and it busts, it is going to destroy the wildlife on it.

This land means so much to us. That is why we keep talking about it.

If this land is destroyed by oil, we will be destroyed too. Because, all of the wildlife on it, the fish and the moose and caribous, and the fur that we trap for will be all destroyed too.

And this dam that they are talking about, this dam that they are talking about, they are going to build in Bear River. That too will destroy the country.

Willow Lake is flat, Great Bear Lake and that country is flat too. That is why we don't want to have the dam because it will destroy the Willow Lakers and the people in Fort Norman, and also at Franklin.

THE COMMISSIONER: Thank you very much, Mr. Menico.

ROBERT CLEMENT: Sworn.

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ROBERT CLEMENT: Mr. Berger, my name is Robert Clement and I am a Treaty Indian, and was born in Fort Norman. I have heard other people tell you about the hostel system.

(INTERPRETER INTERPRETS AS HE SPEAKS.)

I have heard other people tell you about the hostel system. I wouldn't tell you again except to say that I was educated in the church hostels in the Providence and Resolution. And what others have told you is true. Because I am just getting my Indian language back now.

Right now I am working for my people as Settlement Secretary. That means that I work for the Local Council.

I spent seven years living in Edmonton, so I have tried the city life too. But I came back north to get away from the rat race down south. All of the rules, all of the rush, I didn't enjoy living down south.

I came back here because I like the peace and quiet of Fort Norman. You can go and travel on the land and get back to some honest living.

It is a good way of life up here and I don't want to see it changed. I don't want to be out walking in the bush and trip over some pipeline.

Or an oil well, like something down south in Edmonton. I like to spend some time on the land. I spend my weekends and holidays in the bush whenever I can.

It is really nice and peaceful.

I was offered a job with more money earlier this winter to go to work in Fort Simpson. But I turned it down. I am happy here.

This is where I want to settle down. It is a pretty good town. More money would not take me any place or make me any happier either.

My father, like most of the people around here, a while ago, I was talking to him and I told him that I would help him fill out an application for a job, As a janitor at the school here.

But he said, no, he didn't want the job. He would rather be free to hunt and fish, in the bush.

I doubt if he wants to be a janitor for Actic Gas either.

I like Fort Norman, but in some ways, I think it better 10 or 15 years ago. Look at all of the things that have happened over the past few years, which have put the people down and confused them.

And look at what the government has been doing to us? Already there is young people in the town who think about getting a charter of booze from Norman Wells. Or a boat to Norman Wells, more than anything else.

We can't cope with the changes that have happened to us now. How in hell do you expect us to cope with a pipeline?

The Local Council tries to speak up for the people here, but the people soon get

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frustrated.

And they want to do something, and everytime they get shot down by the government. A guy soon gets frustrated. You soon learn not to speak up and not to argue.

You only get hit on the head so many times before you decide not to open your mouth again. It doesn't take long before you see that guy on the bobbin. What else do you expect them to do?

Look at the system we live under now? The guys from Yellowknife, tell us what is good for us. How the hell do they know, half of them have never even seen Fort Norman?

Even the land around here, the goverment won't listen to what the people say about their own land.

There is a company that wants to test drill for coal all over this area. All over the good hunting and trapping areas. Twice the Council refused the land use permits for the company and the government went right ahead and issued the permit. And they are probably out there drilling now.

It sounds suspicious to me. They can't get power from the Bear River Dam, they will try to get power from coal.

All this to put our oil and gas to the States. Can you imagine what strip mining for coal would do to this land? Yet they just treat the local people like children when they try to stop this.

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Look at all of the programs the government has. That just frustrates the people. They say they have a housing grant available for people who want to build their own homes. People don't want to live in these cheap, rental houses.

How can you have any pride when you live in these instant slums? They just destroy people and make them dependent on the government.

You don't have to draw your own wood or water or anything. Pretty soon, you feel you are not providing for your family. The government has taken over.

How do you think it makes a man feel? Yet a guy tries to build his own house to keep his pride and the government refuses to look at him. Sure, they talk about their grants. And help people build their own homes.

I know of several people who have tried. The problem, that there is a small point attached. That grant isn't available in a settlement where there are low rental houses.

And what that really means is that grant isn't available, but the government sure talks about it. It just makes it look like the people don't want to build and own their own houses too. The government likes to keep the people dependent. It is the same with businesses.

If people try to start their own co-ops, their own businesses. There is all these fancy pamphlets about small business loans and Indian

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loans and everything. But after a couple of years of arguing with government officials and trying his best, a guy gets frustrated and says to hell with it.

The government is quite happy that way. Then they can say people are unemployed and the Welfare is high. That way they try to justify bringing the pipeline. The whole government system just frustrates the people. That keeps them from getting on their own feet.

The same thing with those camp policies. It is supposed to help people get back on the land. Have you ever seen the conditions in the forms for getting any money? Good, it seems like you need to be a lawyer to figure it out. And when you do, you find out you are not eligible because you went to school too long.

No wonder people get frustrated. And yet the government talks about always trying to help the people. IT says that the people don't want to help themselves. If what the government has been doing is trying to help the people, then I don't know what help is.

Mr. Berger, you are a lawyer and a judge. If we were a client of yours, could you honestly advise us to trust the government with our future? Look at what they have done to us already? Maybe you can see why we feel we have to control our own lives, our own future.

We just can't trust anyone else to look after us. People here are still trying hard to

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be independent. To retain their own culture in their own way. But it gets harder and harder.

There are so many pressures on the people nowadays, and everything has to be done right away. The pipeline, the gasline, the dam. The government wants the people to get snowed under.

If we did have enough time on our own, we could work it out together on our own feet. If we had as much time now as the government has, to try to brainwash us, we could work it out and get ourselves back together.

Now the government tells us that they want the pipeline right now. Right this day Arctic Gas is out drilling along the proposed route. The government must still think we are brainwashed because they think we will still agree with the pipeline.

There is no way.

I remember a few years ago, people lived in their homes, they got their own wood and hauled their own water. People were happier then. When they didn't have to depend on the government all of the time. We were happier then and we could do it again.

But look what has happened. Now the government gives the people everything, pays for the water and the fuel and the houses, the education. It gives the people everything, everything but one thing. The right to live their own lives.

And that is the only thing that we really want, is to control our lives, our own land.

That is all.

MR. COMMISSIONER: Thank you very much. I wonder if you would, sometime today, if you can, if it is all right with your Council, get me the correspondence that you had, relating to the land use permits. You said that Council didn't approve?

A I have got it right here.

Q Well, maybe you could let me have a look at it?

I wonder, Mr. Clement, if you would let me take these papers with me and I will have them copied and send them back to you in the next mail, if that is all right with the Council? I would like to do that?

A Yes.

Q All right, well, then, Miss Hutchison, these will be marked as exhibits and when copies have been made, returned to Mr. Clement, in his capacity as Band Secretary Manager of the Council.

A Settlement Secretary.

Q Sorry.

(LETTERS RELATING TO LAND USE PERMITS MARKED EXHIBIT C-24)

HARRIET GLADU: Sworn.

HARRIET GLADU: (Interpretation.) I am going to tell you about how I was brought up when I was a kid.

I was a little over two years of age when they went to Hay River. Just looked after in school.

I didn't go to school when I

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was there because I was too young. I just started to go to school when my parents thought, how come she is not home with us for a long time now? So they asked me to come back. So I came back home here.

When I went up to Hay River, they spoke only in English to me. So when I came back here, I couldn't speak my own language. When I came back home to my parents, I didn't know my dad and mom too. It was just like coming back home to strangers.

My dad was a hunter for the town, of Fort Norman. He used to go out hunting and get fish or moose. And the people that stayed in town, like the Hudson Bay Manager, they used to go out and get the meat and that to bring back to the town here.

I don't remember how it was in the bush at that time. I just started to learn how to work in the bush and what bush life was like when I got married.

I was still a kid yet. When I was married. A Norman boy. I was still young when I got married and after I got married two years, my husband, they make him the chief. He was the first chief of Fort Norman. But still then, I was too young to realize what it was all about.

My husband was the only one that could speak English because he went to school out in Edmonton for two years. She said, after two years we were married, he went out and he came back and he said, they pay Treaty and they make me a chief.

At that time I didn't know what

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he was talking about. And he told me that, I told these white people, why do they want to have treaty for? And when he asked them why are they pay treaty now, he said,they told him that later on in the future, it is going to be real good for your people.

And she said, that my husband said, what do you mean? If it is going to be a good life for us in the future, if they are going to change it in the future, the way of living, we don't want to have treaty.

And we told them, no we are not going to change the way of life in the future. That is what they told me, he said.

And in return, he told them that you are just saying that for nothing. Because later on in the future, if there is more people, more white people coming, you are going to change everything. And then what is going to become of my people? And they kept saying, no they are not going to change it.

And at that time, he already knew that what it was going to be like now, because at then already he says, they are just saying that, because nothing is going to be written down to keep their record of it. And they will be forgotten, what they have said to me.

And when he was just sick and ready to die, he gave me his last words. And what they had said at treaty time, they say they are never going to change it. But I know, he says, they will change it in the future. So what I tell you now, I want you to

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remember that when the time is changing, you will think about that. And I want you to remember this. Because it is going to change. They never tell you the truth. And it will change.

The only thing I wish that they would leave the people alone and let them do as they want out on the land. And they lead their life the way they are and not to bother them.

And at that time, he said, later on , in the future, the people are not going to be a boss of themselves. They won't even be able to go outside and cut a tree down. And I want you to remember this. And once in a while, tell your people that.

To keep talking and to have meetings, and to bring this up once in a while so that they will keep remembering it and won't forget about it. Because it is going to happen. The government is going to take over and the people will be just left alone.

I have no children of my own. I adopted two children and their children, that is what I am worried about. I don't want to have a pipeline going through. And everyone of you are in here that has got a family, your grandchildren, think about it and talk about it.

And that is all that I have to say.

THE COMMISSIONER: Thank you very much.

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PAUL MACAULAY: Sworn.

PAUL MACAULAY: (Interpretation.) He says, why are they talking so much about the pipeline? I keep thinking about it, if the pipeline comes through, there will be no wildlife.

Since 1946, the white people started coming down and doing surveying and all of that, and it seems like the animals are getting less and less now.

At that time, there used to be lots of rabbits, lots of chickens. And fish too, you could just put a net in just about anywhere and you will catch fish enough for a meal.

But now, it is not like that, how come it isn't that way? Is it because they are blasting in the river and in the lakes or what?

Twenty Mile Island, we used to live there and there is a road going up on the Mainland, to the Fish Lake. And there used to be lots of fish there. And one year there was oil companies, staying right around that lake. And now you go there to put a net in there and you won't get anything. How come it is that way?

They must have been doing some blasting on that lake.

I have put a net in there. He says he has put a net in and what he found in that net was a long piece of wire from here to the Bay, that far, I guess. It was that long he found in his net. He says there was not one fish on there.

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The next winter we went back down to the same place to stay. And him and another man and his son went out hunting because there was moose tracks. They went hunting. And they followed this track and when they got to--they found--they followed the tracks and they found this moose was dead.

A moose is a big animal, but it dies like that. So it would do the same thing with the muskrat and the beaver and the fish.

At that same spring, there was a big lake there. And earlier in the fall, they were out there, and they seen a bunch of moose and muskrats push up all on that lake. It was just full on that lake.

So that spring, they went up there, for their spring hunting. And he said they never got muskrat out of that lake. They was lookingdown and there was a beaver house there. And he was looking down in the water and he said he seen a whole slew of muskrats dead in the water.

And that is the same lake that the oil companies were on.

Even now, they are just out drilling around. Still there is animals going, getting destroyed. What would it be like when the pipeline comes through?

We all don't want to have a pipeline. I am not the only one that is saying that. We all agree that we don't want the pipeline.

We want to have the land claim

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first. After that, if they want to have anything done, they could. But not before the land claim. We keep saying that but it seems like they are just going ahead and do what they want.

About that Bear River Dam, if that one too, if they do make a Bear River Dam, what would it be like? You said it was a beautiful country when you passed through there. What will it be like later on if they made a dam?

And if the water comes up after they make that dam, all of those people in Willow Lake that made those houses, might be destroyed. It would be just the hard work for nothing.

If the pipeline do come through, they will be bothering us about the dam again, about the Bear River Dam. And there will be no end of it.

If they laid the pipeline, they will be using all kinds of things to make the pipeline road coming through. And they won't be, they will leaving things around where an animal would come along and might just get hurt or die.

It is not only me that thinks of it that way. There is a lot of us that think of it. What will happen to us. If there is more white people coming down here when the pipeline comes through, would we be able to go out and put a net in a lake whenever we feel like it?

What is going on around here when they are drilling and that? We don't know nothing. They know it is good or they know what they are doing.

But we don't know nothing.

If the pipeline do comes through and the highway comes through, there will be nothing left of us. We wouldn't know where to go or what to do.

Everybody feels the same. I am not the only one that is talking like that. We all feel the same about this pipeline. That is all that I want to tell you.

MR. COMMISSIONER: Thank you very much, sir.

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JOHN D. HITCHINELLE, sworn

A He is going to talk about the pipeline.

I wonder why they want to put a pipeline, before since I could remember they used a barge to haul the oil, the gas up and down the river. As long as the river is still flowing and the barges go on, why can't they still go on using the barge to bring the oil and gas up?

In the later future if the pipeline does come through, and the animals are all destroyed, what will our children and grandchildren live on when they haven't got a job?

When I was a kid my dad was telling me that in 1921 when they wanted to pay treaty they had a meeting and talked amongst themselves for five days, only after that they had signed a treaty.

What they had that meeting about was to have peace always. If the sun goes backwards and the river starts flowing backwards, only then they can talk about their land, but not before that. It is our land and we don;t want to see the pipeline going through because we live on this land.

If the pipeline comes through and destroys the animals, what willwe live on, to eat. The fish and everything will be destroyed and we haven't got a job, what will we live on?

This is our land, we were brought up on it, We live /on it, why does this oil company and pipelines all want to

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come through and spoil it for us?

The white people are just like ducks. In the spring they come down real happy because they are going to make money and in the fall when they are finished, the ducks go back just like the white people do, they come down in the spring to make money and go back in the fall when they have made their money.

This is our land, we live on it the way we want. It rains one day and the next day the sun shines, that is the way that it is for us. We have hardships sometimes and sometimes it is really nice.

This land, we do as we please on it, we go hunting whenever we want, we go trapping whenever we want, we are free. We don't want nobody to come and tell us what to do.

I worked with the oil companies for four years and I watched how they do things, how they worked. I watched how they work. Sometimes they blast about five feet off from the lake shore along the fish lake and I ask them, "Why do you do that for, because that fish, we need it for our meal." And they tell me, "We hired you, you are working for us, don't tell us what to do."

I know even with beaver and muskrat they ruined them. When I work out with them in the camps their garbage, too, I watch that. They just throw it wherever they want. They don't clean up after themselves.

After I watch how they do I told them, "When I get back to Fort Norman, I am

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going to tell on you guys- for not cleaning up the camp, the garbage, and that, and I notice that they started digging holes, putting holes in the ground and throwing their garbage in there and covering it up. I worked with them.crossing the mountains for four years. I worked with the white people in the camp. I worked with the white people across in the tour camp for four years and there were big shots that came over there, they go out hunting, they get their moose or sheep, goat, just for the head and they just leave the meat like that to go to waste.

And then we go out guiding and they shoot at any animal and far away from camp. They just take the head and leave it out there and I ask them,"Why can't we bring it back into camp? We could make dry meat." And they tell me, "You are getting paid for it, you are guiding us, you don't have to tell us what we should do."

Sometimes when I am out with the oil company and working with them and sometimes they put dynamite to blast, and it doesn't blast, they just leave it like that. What happens to that afterwards?

And one time too I was out with them and they told me that when they blast the dynamite, the dirt around it it is no good for animals, that is what they told me, and yet there was a beaver lake there, there were beaver on that lake, and they went over there, and they had sticks

all around there too, and had put dynamite in there just to blast it and he went over there and told them, "Don't do that because there is beaver on the lake," twice I told them that and they just left it, he says, they never did nothing, those dynamites were just left like that in the ground.

I don't think that the pipeline is that important. If they want the oil that bad, why can't they do it barging it up instead of -- they keep talking about a pipeline. They can have camps and work at the oil there and then getting it into the barge.

That is all that I am going to say.

THE COMMISSIONER: Thank you, Mr. Hitchinelle.

I think, Chief, we might adjourn now until 8 o'clock tonight, and we will all come back at 8 o'clock tonight, would that be all right?

CHIEF ANDREW: Sounds okay.

THE COMMISSIONER: Okay, we will adjourn then until 8 0'clock tonight and those of you who still have something to say will have a change to say it tonight at 8 o'clock.

(PROCEEDINGS ADJOURNED TO 8 O'CLOCK)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, we are ready for business and anyone who

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wants to say anything further is certainly welcomed. Mr. Bell?

MR. BELL: Thank you, Mr. Commissioner, I would like to at this time introduce as exhibits the land use map on the wall. What I propose to do in order to shorten the proceedings is just to describe them briefly myself and put them in subject to proof, if it is all right with you.

These are the land use maps that we prepared for the Fort Norman area. I will point out -- this is Fort Norman here, -- the area that they cover stretches from the Yukon in the west. Here is the Yukon-Northwest Territories border, approximately there, and in the southwest corner we have the town of Ross River, in the Yukon Territory, and on the farwestern border here we have the Peel River, and up there is the Mackenzie Delta, just in the top left corner.

Coming over a little farther we have the Mackenzie River which comes down, crossing through the middle of the map, and you can see the communities of Fort McPherson, Arctic Red River, Fort Good Hope, Norman Wells, Fort Norman, Wrigley, and at the bottom we have Camsell Bend.

THE COMMISSIONER: I think these people know their geography, Mr. Bell. When you get to the substance of it we can have it translated.

MR. BELL: And on the eastern

side we have the CoronationGulf and the Arctic Ocean, the Coppermine River and down as far here as Lac la Marte and Rae. Of course, Great Bear Lake in the middle.

Each of these maps except for the centre one has a legend on it and I will read the legend and perhaps we could have that translated.

It says Fort Norman sample, March 1974. 15 men, approximately 30% of the total men of Native heritage over 30 years old at Fort Norman, and there are marks here showing three different sizes of lines. The widest line indicates that the route is used by more than half of the people interviewed.

The next size line, the middle size line, indicates that that route is used by between one quarter and 50% of the people interviewed.

The thinner lines, the smallest line, indicates that that route is used by less than one quarter of the people interviewed.

Perhaps, I could just point out to you some of the major routes. You can see them fanning out from Fort Norman here, up and down the Mackenzie in both directions, this way, and this way; along the Great Bear River and into Great Bear Lake; up the Willow River and around Willow Lake; and this is the Keele River here.

Some of the minor routes

extend to the edges of the map.

The Mackenzie River route which goes right off the bottom of the map, and another one that goes off the top.

We have other routes which go farther than this point in the Yukon here on the MacMillan River, which is a tributary of the Pelly River and of course up into the Coronation Gulf on the northeastern side.

I think there are other symbols on the map which indicate the various types of wildlife that exist in a particular area. Marked on the map are fish routes, moose, barren land caribou, woodland caribou and sheep, and they each have a separate symbol marked on the map.

I think that is all about all I can do to describe it.

I would like this marked as an exhibit, subject to proof at a later date.

THE COMMISSIONER: That will be marked an exhibit and taken into the custody of the Inquiry.

CHIEF ANDREW: Mr. Berger, before we go any further can I introduce, I don't think that everybody here knows Mr. Bell, so can I introduce him?

(GLEN BELL INTRODUCED BY CHIEF PAUL ANDREW)

THE COMMISSIONER: Anyone else who wishes to speak to me and of course speak to all of you about the pipeline and what it will

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mean to you and your community is welcomed to do so now.

STELLA MENDO, sworn

A She is going to speak to us on a little of what she knows.

Yesterday when Judge Berger came out to viist us in Willow Lake we were all happy to have him there and what we got we cooked up and gave him a meal and that is how we are helping each other with what we have.

Johnny and Elizabeth Yakaleya are my parents and how they brought me up I remember that. When I was small we used to travel up the Willow River and I remember how hard it was for them.

I was ten years old, able to help them and I helped them and I know how hard it was for us in many ways but still we worked all through those many hardships.

I never went to school for very long, just until I was, by Grade 3, and I find it so hard living in the bush, because we have to work so hard, so when I was 15 years old I went to work as a cook in Norman Wells.

I thought when you were working for wages it is much easier. That is why I went to work but I didn't like it because I thought so much of the bush life.

My dad taught me how to put nets in, to hunt and to trap, he teach me all those

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way of life in the bush.

After I worked for two years I thought too much of my parents so I came back and when I came back and back out in the bush again, it was a hard life, but yet it was good in a way because we were brought up living on wild meat, fish, we get moose hide, the hide we tan it, we use that for a lot of things, for mitts, and I enjoyed that life.

After I got married I still do the same, I go out in the bush every year, sometimes it is hard for me and yet I still do it because I just love being out in the bush and making our living because that is the way that I was brought up.

No matter how much money you have when you go out into the city for awhile you still want to come back home because you miss your way of living, the way of life, you miss that so much that you don't enjoy yourself when you go out, go south.

We got only one son and he is fourteen years old now. I am thinking about his future, if he gets married and has children my grandchildren are the ones that will suffer if they put this pipeline through.

Last night when we had a meeting at Willow Lake there were childrens running around really enjoying themselves while we were having a meeting. They don't know what we were talking

about, but it is for their future that we are talking. They don't know what is coming and if they do put a pipeline through, what will become of them?

When we ask the white man for something and if he says no to us, we can't go back and ask him again, and that is the way I feel now. When we say, "No, we don't want a pipeline", we mean it. We mean it. We don't like to ask for anything, we don't -- once they say no to us we don't keep going back and asking them over again.

This land is our land, God has given it to us to work on it, to live on it. If the pipeline comes through that is what I am worried about, what will become of the childrens.

Out south in the countries where there is fresh foods growing year after year, we don't ask them for anything. We don't go out there and ask them for anything and what we have here is ours and why they always keep asking us the same question over and over?

Yesterday when Judge Berger came to the Willow River and see how beautiful the country is, if he happens to leave Fort Norman and go by canoe all the way to Great Bear Lake, that is the way it will look, how beautiful it will be for him.

And if they make that Bear

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dam it won't be pretty like it is now, because there will be so much water.

That is all I want to say for now. I just keep thinking about the childrens that are growing up. It makes me feel so bad to think about what will become of them in the future.

THE COMMISSIONER: Thank you very much.

DANNY YAKELEYA, sworn

A I am Danny Yakeleya, I am a student. For the past --

THE COMMISSIONER: Could you tell me how old youare ?

A Eighteen.

For the past months I have been listening to this Berger Inquiry about the grievance of the Native people and all their worries about their land, children and grandchildren.

In the past year in school people from Gas Arctic, COPE and other oil companies have been coming to school and giving us big presentations on the advantages and disadvantages of this pipeline, what it offers to the Native people and all the goodies that will go along with it.

But what a lot of us students -- we have been talking with COPE, mainly with COPE and in the bracket of Grade 10 and 11 and 12, we have come -- I don't know -- we have come to the conclusion that this pipeline is going to go through

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no matter what we say before Judge Berger, before the Federal Government.

We also spoke to quite a few of our teachers, our supervisors and whatnot and they also agree with us that this pipeline will go through and that we aren't going to be ready for it when it comes through, since we are grade 10 and 11 and 12, that we don't have the technical skills to really get the good jobs with the pipeline.

Also, when this pipeline comes through, they will offer the Native people jobs, but at this stage we don't have the technical skills and so the jobs that will be open to us will be like chopping willows, maybe, on the road, hauling out cooks' garbage, maybe being cook's helper or a cook or a camp attendant.

None of us want these jobs of chopping willows or scrapping out garbage cans, whatnot. We want to get something for ourselves. We want time to get ourselves organized and to get qualified skills or get the Native people organized so we can have a say in what is going to happen up here.

We also want this time so that we can have our land claim settlement over with and the time to get organized after this land claim settlement to run what we have got, what we will have.

It is pretty frustrating when the Government's hanging this pipeline in

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front of your nose and you can't reach it because you do not have the skills to go out and get it and I am Grade 11 now and I don't believe that I willbe ready for it.

Speaking for my view on this thing,because when I was sent out to Inuvik, to take education, at Grade 2, everything thatwould entitle me to be a Native person like my language, maybe hunting skill if I needed it, fishing, at the moment I can identify myself as a Native, but I am only saying that I am a Native, or it says on paper -- Metis.

When I was brought into Inuvik I wasn't -- I didn't have a big burden like other students around me because I lived in Yellowknife for about seven years and I was exposed to the whiteman's kind of way so I was lucky in a way that I didn't get all frustrated when I was young, I didn't get bombarded with everything that confused me .

I came back to Norman for another three years of school, Grade 4, but I didn't pick up anything and I was sent back out to Inuvik for Grade 7 where I continued and I finished Grade 11 now.

Sometimes our supervisor would get up in front of us when we would have Toastmasters and he would make a speech, sometimes he would say, he'd talk about, -- he would really emphasize on education, of how good it was for us.

We'd have to educate ourselves, we'd have to be educated to, that we would have to negotiate, or talk, or sort out things with the white man at his level because he will not come down to our level and talk with us.

Everyday, like almost everyday he would come in, your supervisors, your guidance counselors or some other people, would be telling you that you should finish your education, get a good job, do this and do that, aim at this and aim at that. What he doesn't really understand that the Native person has his own way of thinking and his own way of planning things.

When a Native person has his own way of thinking that he isn't -- that the white man expects him to be at his level, at his stage of thinking, and now, when a Native student leaves the hostel, or when a man has a job and he leaves it to go hunting, right away people are, you know, pointing at him.

When you have got another thing to do, he is a bum, he cannot be trusted, he can't take it, he can't hold out. What he really doesn't understand is the way that a Native person thinks, that hunting or something that is wrong that means something to him, to go out and to hunt at a certain time.

Going back to the education system, the Government really is controlling us when

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we get into school until the time that we get out of it. They are saying, "You do this, this, this and this, and you have to take this course and this course", and whatnot.

Up to a point where they are controlling us. Now they tell us, Grade 11 and 12, we have to go to Yellowknife or that we don't go to school. They can't take us in Inuvik due to that they have shut down the hostels, -- shut down one hostel.

All this pushing around of us and of other students that have quit school, whatnot, it gets pretty frustrating and you can't hitback, and you either have to take this as it is or you can just move along with the process and sort of blend yourself into it.

I, myself, have blended in and at times I do fight it, not successfully, and as it turns out, in a personal point of view, I am more of a white than a Native, from my view. I am trying to get back what I lost. It is very hard, because there is no way you can get it, you can't get it in schools, you can only get it in your own town, which I only stay for two months of a year.

On the pipeline we used to get information like I said from Arctic Gas and from oil companies and from COPE that would come to the school and talk to us, and that is what we get, either what we -- if we want to learn more we would

have to scrap it from the Native Press, from other little newspapers, the radios and television. We are not given very much and we can't see very much of what is going on.

This is probably going on in most places in education, that you people really don't see when you are talking about this pipeline, whatnot, how the parents are concerned, the grandparents are concerned, how the organizations are concerned, but what you're not giving us is enough information for us to know, and so we usually have to scrap around or accept this pipeline.

That also has to do with the land claim settlement. I heard back maybe a year, a year and a half, but I never knew really what it was. I heard talk about treaty 8 and 11 but I never knew what it was until I came upon some Metis Association papers that they sent my mother and I read it. Only then did I really find out what it was. It also had to do with the education systems throughout the North, in hostels and whatnot, and the Native kids aren't given enough to know what you people are fighting for.

And so when our supervisor said that, that he justified education with negotiating for what is ours, we really did not know what was ours. We didn't know anything about the pipeline, about the treaty and I suppose we are expected to come out of school and fight for what is ours, which we didn't know.

I suppose you could say we should know by reading newspapers, and radios and whatnot, but only if we were interested we would find out. So I wouldn't expect too much from kids that are coming out of Grade twelve to really get a hold of this pipeline or this treaty thing because they wouldn't have nothing, they wouldn't know very much about it.

Also, I feel or I know that the pipeline will come up. 21 million people down south to us 36,000 up here, so we need the time to get organized and settle our land claims before we can do something.

THE COMMISSIONER: Thank you very much, Danny. Just before you go. You said that you talked this over with the students in Grades 10, 11 and 12 --

A Some students.

THE COMMISSIONER: And some of the teachers.

A Well, we usually asked opinions of the teachers, you know, someone would say, "Will the pipeline go through?", and they said, "Definitely", you know, it would come.

THE COMMISSIONER: When you say school you mean in Yellowknife?

A No, I am going to school in Inuvik. Now they send the rest to Yellowknife.

THE COMMISSIONER: Most of the students you talked to if they were here they

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would say the things that you are saying, is that pretty well the way that you think it would come out?

A Probably. Hopefully.

THE COMMISSIONER: Thank you.

MAURICE MENDO, sworn.
(Interpreter,)

A This is Maurice Mendo and he is going to talk a little about the pipeline.

This pipeline they are going to put through, they keep talking about it, it doesn't mean that much to us Indians here.

If they ever put a pipeline through it will ruin the fish and the animals that we live off from.

All animals have different food to eat out on the land and even the fish; there is not fish on every lake and if there was a pipeline put through and it happened to break there would be oil on the ground or on the water and that will ruin the wild animals that live on the ground or the fish that live in the lake.

If it happened to break in the river the water flows and the oil would go far in the water. Even if they put the pipeline through, there will be jobs, but they are not going to be forever for us Indians. We live on the land, off the land and that is what means more to us than a pipeline.

A lot of us are in here at

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this meeting now that don't speak English or don't know how to write. They don't know what all this pipeline is about but they know what it is like to live out in the bush and eat off the land, that is why what we say about the pipeline we don't want it, we all agree with one another.

When you are a kid and your parents teach you how to hunt and trap and live in the bush,you have never been to school, but when you are taught those way of life in the bush it is just like being a Grade 12 when you grow up to be a man and know all about the bush life.

Sometimes when you are in the bush you have a hard time, you go out hunting or you go out trapping and you don't get nothing but a lot of times you have difficulty, everything you go out for and that is the way the way of life is for us. If they put a pipeline through we don't really need it, and this way of life, the animals that we live from is -- that is what means more to us than a pipeline.

When we are out in the bush and we see a dead animal, it really hurts us because it is like our money, and it is our food. It really hurts us to see that.

This Bear River dam that they're talking about, it is just like a highway for us people. We work on it, we fish on it, there is fish in that river, we go up on that river by boat, it means a lot to us. If we went out into the

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city and said something about their river or their highway, they wouldn't like it. That's the way we feel here.

These old people that are talking amongst one another, what they say I believe them, I know it is all true.

That is all that I am going to say for tonight.

THE COMMISSIONER: Thank you.

ANGUS LENNIE, recalled

A I believe I have been sworn in before, do you remember?

My name is Mike Lennie and I have been living at Fort Norman for a great many years and maybe, you know, I have about five pages that I have to say.

I guess a lot of things that I have to say now, the young people, like Mr. Yakaleya who come out of the hostel system, such as I too, I have the same feeling as he has, I have the same feeling of young people in Hay River when they say they don't know where their heads are at.

And today I await a silent moment in my life, of what is to be the future of my generations. Is it to be a part of Canada, this great and beautiful country, rich in culture and to one's imagination!

I sit today with a glimpse of confusion of what is to be my life

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for the next one hundred years, what I mean by that is my children and my greatgreatgrandchildren and so on.

Is it to see the world in which there is many opportunities, or to box ourselves into the imagination of our own worldly kingdom? The answer is no, I don't feel this is the answer to being on this earth -- just to be physically gone in a moment.

But now a decision has to be made about the Mackenzie Valley pipeline and its people. I am sure it can be as many people said a northern nightmare or a national dream.

First of all, I'll give my ideas on what I feel is sort of the northern nightmare.

It will be the destruction of its landholders who are the Native people of this country and their way of life I am sure, and the only solution I can see for people surviving the pipeline or such developments like dams is to have a just land settlement in which you look all over the Territories, people are asking for that, a chance to live.

Our national dream is where people can be part of the greater society, yet can keep their identity and be themselves, where the Dene of the Northwest Territories are given the power to build their family structures, better school

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systems for themselves, and to have a say in politics in Canada and abroad.

I guess what I am trying to say is to give the people the power and the freedom to make decisions which are to govern their lives for the next thousands and thousands of years to come yet.

I speak as a person who went through the hardships of surviving in this day in age. I too did pack water and saw wood and lived in ruddy shacks, I went through that too, you must understand.

Yes, I must say it was very hard for people like me to have maybe, have questioned the planned education system.

After I got out of it I was asked what I wanted to be, what I wanted to make of myself, but the most important thing in the last two years of being out in the field is that I can be myself, a human being, to make decisions for myself.

Now, I feel that that type of person who speaks for his thoughts to be either heard or to be either rejected. It doesn't matter to me.

But it is quite obvious I have had an education of some type. It's a good thing because maybe I can put my thoughts across much more better.

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And it is a very, very sorrowful thing because maybe I can't speak the Native languages, maybe I can't hunt and trap in the bush, but at least I will have something. For that I am very thankful for my parents, my mother and my father, for helping me to struggle through my battles since I was about -- since I left home about 15 years old.

It was my turn then to fight my own battles and I feel very competent in what I do and in what I say. I look to the future with the tools to exist in this modern society of technology.

Such a thing as the pipeline, I see it coming to our fair north with a fate more or less of destruction or prosperity for the people, a sense of wonder, desperation with a half scream in my mind of maybe what can happen. I feel that I too, in this day in age have to raise a family, bring up my children, hopefully I can bring them up in a better world than I have been brought up in sometimes, and that is debatable.

I am sure that I will live for this reality. Maybe another high mountain gone or climbed, maybe that mountain wasn't there in the first place. I speak to the old people, ones who are ready to pass away any time, the ones who have grey hair on their hair and who have lived life fully. What can I say to you all? A lot of people, the young people are asking,

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"Tell us more about our culture, our language. They want to learn. Give it to them before you pass.

You the old people, have taught us to share our worldly materials with the less,poorer people in the community. Or that maybe when you bring fish or moose meat to the table to feed other people who are less poor, I am sure that you are richer in spirit.

You don't have to look back and say you have failed us young people, you still have a chance to talk with us. Maybe from then on what you have taught us can be carried on to all the children too. I am sure that many of you people have wives, families and so on that you love dearly. Maybe I can say the feeling that you have for them is the type of feeling we have for our people too, and I know that you feel it.

For the young people of today caught between two worlds, have yet to govern their decision of what is bad and good in their daily lives. Many young people will fall by the roadside and pick up the bottle because of frustration, which I heard many times tonight. Who are the people who are going to come and live and get up and go a bit further.

As I said, I am a person who has quite a bit of an education, but I am not bragging about it. I choose to take my lifestyle and morals from both societies, the white society

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and the Indian society. I am very sure the best of two societies of two worlds is a greater opportunity to see things a bit differently.

Sometimes I see the two groups fighting all the time and I wonder what the battle is for. You look in Canada today and you find that young people are voicing their opinions of society, of what they don't like and what they want to make their life as. That, I feel, is very valuable and should be taken into consideration. For them hopefully there will be a new day, an age in which doors will be open and opportunities given to the young people of this country.

Maybe now we will have the strength to build a better future for them for their lives now and their children for we know the decisions that are made now and that have been made in the past and you can see them, Treaty 8 and 11 and other such major decisions that are affecting people now and the decisions made now will affect people in the future.

Many times I have sat by the Mackenzie River and an occasional moment felt the slight breeze of the Great Bear Lake. What is the fate of our people? I am sure, Mr. Thomas Berger, you, too, have sat and wondered. Who will have the burden or the guilt?

You are old, with that wisdom was promoted, to make wise decisions for all humanity and right now we are talking about the

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decision of the Mackenzie Valley pipeline and its people.

I am young with a full determination to live, and yet a child, some say who plays with toys now, later to graduate onto even bigger toys. The sun has set and my message is here right now and I must go like everyone else sometime.

My best thoughts are to you and your staff on the hope that when you do go down the Mackenzie Valley, I am sure that some thing will strike you.

The Inquiry is just like having a white paper in front of you and having a whole bunch of stuff, a whole bunch of goodies and what you pick out of it and what you eat and what makes you feel good, is going to determine.

What I mean by that is that fruit and so on instead of having a feast there you would have an education, instead of having a flood there you would have social development, that is what I am talking about.

Maybe in the city you cannot see the sun rise or sun set because of all the smog, but being a northern born in this country I have seen it rise and I have seen it set.

As an example, everybody has one life and choses very, very wisely.

I think that that is all I have to say to everybody, but I have sat down last

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night for a couple of hours and wrote a poem which I thought I think maybe could be a northern nightmare or a Canadian prosperity for all people.

Is it sleeping time again?
The mind with its forceful thoughts
Revealing the hard realities of life.
Many dreams of pain and suffering
Tears shed to beg life's pardon
Of struggling to freedom of spirit.
Some will fall, while others arise...
Who will change the main decisions?
Of a life to vanish in a moment...
My feelings, happy yet sad with pity.
Of the world I see
Only beautiful memories of nature...
Shuttered in the image of our people...

And maybe I can thank everybody that has the patience to sit down to listen to what I have to say, and I thank Mr. Thomas Berger for having the confidence in me and I am sure that the best wishes on your trip and all.

THE COMMISSIONER: Thank you very much.

I think that we might take a five minute adjournment here and just stretch our legs and get a bit of fresh air and then we will come back in about five minutes and hear the rest of the people who want a chance to speak.

(PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, we will call our meeting to order again, ladies and gentlemen. See if there is anyone else who wishes to speak.

JOHN McEWEN, sworn

A Mr. Berger, I have been sitting and listening to people of this community addressing you as part of this hearing and I am much impressed by the words that they spoke and much disturbed by them as well, and I decided that I would like to address you also.

My name is John McEwen. I am an employee of the Government of the Northwest Territories.

I was born in northern Ontario and raised there. I was a public school teacher for nine years. I served on a city council and did some work with community organizations, notably fighting for tenants' rights, subdivision and rate payer's rights, and financial control, i.e. credit unions.

I responded to a newspaper add asking for people to come to the Northwest Territories, people who had the kind of background that I had to take positions with the Government of the Northwest Territories called Settlement Manager.

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I came here in mid-January of 1974 and discovered that the people of Fort Norman violently did not want a Settlement Manager.

The position carries with it a great deal of resentment on the part of the people at a person with that title being here and a person with those powers being here.

If I tell you settlement managers used to be called area administrators and that before that they were called Indian agents, you may understand part of why that is so.

I am under a two year contract with the Government of the Northwest Territories to phase out the position and to make sure that the people who will be taking over are competent in business aspects of their jobs.

Politically, it is a very uncomfortable position to be in. But what I found when I came here was that in spite of the political resentment towards the position that the people were personally very friendly towards me.

I like that from them very much. It has been an interesting period of my life and I have a genuine and deep respect for the people of this community. I really like them.

I have had some very good experiences here, and I have had some that I can only describe as frightening. I don't want to talk at all about the bad experiences that I have

had because I feel that almost entirely they are the result of the reactions of people whose very lives are being threatened.

And I can understand that unpredictable things will sometimes happen with that kind of pressure on you.

What I would really like to talk about are some of the good experiences that I have had because when I listen to the speakers today and they talked about threats to their way of life and the oppression of the Government, both governments, you might leave Fort Norman with a picture of human gloom, there isn't any nice things, there aren't any nice things that happen here.

I guess the Northwest Territories is at an awkward age because the white people who come here to work for the Government of the Northwest Territories for the most part are given assignments somewhat like mine. The desire of the people here to be running their own affairs and controlling their own lives, while it may not be correct to say that it is growing, certainly their ability to express that desire is growing.

THE COMMISSIONER: You mean the wish to do so is always there?

A I believe it is there in all people, but what we have in Fort Norman is a community of about 17 or 20 white people here on various assignments and there are about 250 Native

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people who relate to them in various ways.

The Mackenzie Highway and the Mackenzie Valley pipeline were both issues that dawned before I came here. But the people's awareness of what those things will mean to them has been growing while I have been here and I have seen the effects of their growing awareness.

The threat of those two projects has forced them to crystalize their thinking and to vocalize their arguments against those projects and against the agencies who conceived them and against the agencies that render them powerless to assume the proper control over their own destiny which means that the Government of the Northwest Territories and its Department of Economic Development, Social Development,Education come under a great deal of fire and a great deal of very well articulated and very well appropriate criticism. in spite of the fact that they are peopled with people just like me who didn't come here meaning to do any harm.

It is very uncomfortable for a white person working for a particular government agency to hear his culture being criticized roundly for what it is attempting to do or thinking of doing to this culture and it is very upsetting to hear the agency that you work for being criticized.

What you have is neighbours living together with a very awkward political situation between them. We are neighbours and we do relate

to each other in a very real way. I would like to give you some examples:

The first speaker today was Paul Andrew. Shortly after I arrived here Paul's father died and I can remember sitting up late with Paul in a very emotional conversation, my father had died just a year or two earlier and we spoke to each other to try to comprehend that particular blow of fate.

Rod Hardy was the second speaker. Last night I sat up all night with Rod Hardy waiting for you to arrive and we talked, watching the sun come up. Rod's father, Jack, gave me potatoes to plant in my garden and he regularly asks me how they were doing.

Robert Clements addressed you and he is the Secretary of the Settlement and the person whom I am supposed to be training to take over entirely the central administrator role here.

One of Robert's favourite ways to spend an afternoon is to go to the school and just kind of be there with our four teachers, Brian Menton, Dorothy Menton, Bill Hunting and Stella Hunting and the atmosphere there is one of a very warm friendship.

When Robert's wife gave birth to a baby boy recently, he asked Stella Hunting and Bill Hunting if they would be godparents.

Harriet Gladu spoke to you.

I recall spending a very pleasant hour with Harriet and a visiting Anglican minister talking about the old days and the Anglican church and her marriage in that old church and the christenings of her children in that old church.

John D. Hitchinelle spoke to you and I remember making an application for his cousin, David Hitchinelle,through the Game Division of the Government of the Northwest Territories for building materials for him to build a cabin on his trapline down at Stewart Lake.

Danny Yakaleya spoke to you. Last summer his older brother, Raymond, was married and Laura asked me if I would agree to use my house as a space for the reception afterwards because it was larger and it was a very good party.

Elizabeth Yakaleya spoke to you while at Willow Lake and I visited with Elizabeth and Johnny a couple of times and I like them very much.

Last year when I went on holidays I visited and Johnny found out I was going back home to see my mother, they brought out a carving of a Slavey Indian sleigh, tobogan and asked me to take it to my mother as a gift. It brought tears to my mother's eyes to think that a total stranger that far away would think that much of her.

Victor Menico spoke to you about -- well, sometime in the last week

Victor came to me and indicated that the cabin that he was building needed about five or six boards and could I give him boards from our supplies which I did.

Fred Andrews spoke to you. Last summer Fred Andrews completed a new log dwelling using the $5,000 special grant from the Commissioner of the Northwest Territories. It makes me proud that my agency was able in at least one case to do something nice for someone.

THE COMMISSIONER: Did you say $1,000 or $5,000?

A $5,000.

Angus Lennie spoke to you and I can remember one evening getting into a fight trying to keep Angus Lennie's girlfriend from getting insulted by someone else.

Paul McCaulley spoke to you for awhile this afternoon. He has a large family, and when our government's staff houses were going in this year and the subcontractor came in, I gave him a number of names of local men who were carpenters and I put Paul McCaulley's name at the top of that list for him to ask him first because he is one of the best carpenters in town. He is a very wonderful man.

Paul also has a daughter, Cecile who finished teacher training this year and on that subject of teacher training, the two years that I have been here, there have been two

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Native teacher training students stationed in this school here for the period of their training, both years.

What I mean is that the Government of the Northwest Territories doesn't always do really bad things because some people really do want to help and if Brian Menton or Dorothy Menton or Bill Hunting or Stella Hunting were here they could tell you of similarly warm experiences that they have had with many of the people here.

There have been many, many people here who have done really nice things for me and for the other white people here too. And we try to be good neighbours to the people that we live with in Fort Norman.

But the whole question of this pipeline upsets those neighbourly relationships really badly. There is too much at stake and I think that sometimes the people here might feel like Damocles with the giant sword hanging over their heads by a hair, and so the issue of the pipeline really does get in the way of really good friendships.

Just talking about it, makes people upset and unhappy and it disturbs the smooth flow relationships and a smooth growth of things in some kind of natural progress.

It frightens me to think about what degree of upset might result if it actually were undertaken. Therefore, I ask you as a

person to complete your Inquiry with all due haste and I hope that you will be able to make a recommendation that the Mackenzie Valley Pipeline not be built because not only would it destroy this culture, as these people have told you, but it would destroy the community of Fort Norman forever.

We cannot be good neighbours with a threat like that hanging over one of us.

The only way that it could ever happen in a smooth manner would be if the native organizations were given absolute veto power over every last detail, and the only way that that could possibly happen would be if they reach their land claim settlement first and then worry about the pipeline in their own way as they saw fit.

Thank you very much for your time.

THE COMMISSIONER: Thank you very much, Mr. McEwen.

ELIZABETH YAKALEYA, recalled (Interpreter):

A This is Elizabeth Yakaleya speaking now and she says when I heard Danny Yakaleya, that is my grandchild, talking, and when he said I don't know anything of their way of life in the bush, it brought tears to my eyes, but in a way it is our fault. When they

go to school and come back for two months, we could take them out in the bush and live out there with them and teach them our way of life, but we never do that. When my son was fourteen years old his dad went to the hospital and he was going to school and they keep telling him, "School is good for you", but it is good for you in the bush too so that you learn the way of life, how we used to do in the bush.

So my daughter and son-in-law took us back out to Willow Lake and we went on my snare lines and I was setting snares. It is not those wire snares that you set now, it is a real snare that you have to make, and I seen the marten tracks and I told my son to set a trap and he said, "I don't know how you do it for me." And he was fourteen years old already and he didn't know how to set a trap for marten.

So I set a trap for him and the next day we went and visited the snares and visited trap and I got a marten in my trap. And so when I caught that marten I told my son to take that marten off the trap and set that trap the way I did it, but the only way you are going to make a living for yourself because your dad is sick and in the hospital.

My husband was in the hospital and came back home and then went back out again for three more years to the Charles Camsell hospital in Edmonton.

My son went up to Grade 7. He was supposed to go to Inuvik to do his grade 8, but he didn't go. He learned half of the English in school, how to write and read and the other half is the way of life in the bush, so for me it is just like he took his Grade 12, because he knows both.

When Danny and I talk about school, saying what education I got, yet in a way I feel real bad for them because they just know only one way. I am speaking to you people that's in here, the Native people, the father and the mother of your childrens. Speak to your children in your old tongue, teach them the way of life at home, it is good to speak English and do the things that whitemen do, but it is good to be our own self and speak in our own language and live the way we used to in the land.

When I was young I went to school for six years. I had no mum, no dad. After six years I came back home to my uncle and aunt and they used to tell me, "Go out and set snares for rabbits." I didn't know where to begin from. I used to cry because I didn't know nothing. Finally, my uncle felt sorry for me and teached me how to work, how to set snares. He taught me everything,how to work in the bush and it is really good when you know all these things. When Danny and Angus talked and said that they didn't

know anything about life in the bush, I feel so bad about that.

The whiteman lives his life the way he wants and an Indian lives his life the way we want. It's nice to know about the whiteman's life and our life. When we say that this is our land we mean it because we were brought up on it and these people here should teach their children some more about the way of life out on the land.

When we say that this is our land it is our land because we were born here. The land is our money. The food on it, that is what we live on.

When us natives say "no" about something, it is no. When they say they want to put the pipeline through even we say "no" they are still going to do it.

When they come in for drilling seismic, they ask and we say no. They are still doing it and now when you are up in the air, the plane, you see all these roads.

I thank Mr. Berger to come here and sit with us and listen to us what we are talking about. He has got a good heart to just sit down and listen to what we are all saying about the pipeline and about the land claim.

I thank you very much.

Yesterday when we heard that you were coming over to Willow Lake we put up

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a big tent and us womans all went out and got spruce boughs to put for the floor and got everything ready.

When Judge Berger was coming we never had anybody like him or the Queen or her son to come and visit a small settlement like this at Willow Lake and when Judger Berger was coming they said that we were all so happy especially when he came out to Willow Lake. We are so proud of him, to have him there with us. When he came to Willow Lake my childrens all helped each other and really worked to make it comfortable for him. I really thank them all.

And that is all for now.

THE COMMISSIONER: Thank you very much.

PAUL BATON, recalled

THE INTERPRETER: This is Paul Baton.

A Yesterday I talked with Judge Berger for awhile and again tonight. I want to talk with him for awhile.

I am going to talk about when they first had treaty. I spoke to some older people that -- about treaty when they first had treaty and they said when they first had treaty they told the people that the Government would always help you. The reason why I asked these old people about when they first have signed treaty

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was because I was a chief and I wanted to know what it was like when they first paid treaty here.

I have never been to school, I don't know how to read or write. Today I am 50 years old, still, I know how the whiteman works and I know how the Native works. I see it all.

This pipeline they are talking about we don't want to have it and this Bear River dam, that too, we don't want it.

The old people used to talk with me and said that John Blondon's dad was the one that found the oil at Norman Wells.

Yesterday when you were at Willow Lake we talked about it and you heard all about it.

Long ago there was a white man trapper out on Bear Lake who found a piece of rock. That white trapper lived with us Native people and an old Native man had found a piece of rock. We didn't know that there was some money in it and he brought it home and gave it to this white man trapper because he didn't know what it was, and that white trapper knew what it was I guess because shortly after that he went back out.

The next year there were some white people coming in surveying and the white people were, there were four brothers, their last name was Levine and that old man talked about

it later on. They gave him 25 pounds of flour when they first seen him -- 50 pounds of flour.

Three times in a row they gave him 50 pounds of flour and after that he never seen them.

What these people are telling you now is not only him they're talking about, the way of life is all the same along the Mackenzie River.

These companies that come in, they are the ones that are making money off it while they are working, drilling, not us.

What we are talking about now is we want to have a good life and for our little childrens that are growing up now we want them to have a good life too.

This oil company, also the Government, what they say is only for themselves, it is not for everybody. When they talk about this old man, that they gave him 50 pounds of flour, that is the way that we are going to be. This is what I am talking about. When they paid treaty they said they would look after us and that is the way it should be.

If the pipeline goes through, when the sun sets and the sun rise, and we can't see it, it will be so dark, that is the way it will be for us.

If you listen to what we are all telling you now, the sun set and it will be

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rising soon. There will be no clouds, there will be no smoke or anything on it, that is the way that it will always be.

When the people are talking to you I don't want them to have worry on their mind while they are talking to you. I want to see them all happy. We don't live to be a hundred, we just live for so many years and that is all.

I want you to listen to me while I am talking, that is why I am talking to you again.

That is all for now, thank you for listening to me.

THE COMMISSIONER: Thank you.

(WITNESS ASIDE)

FRED WIDOW: recalled

THE INTERPRETER: This is Fred Widow and he spoke to you last night, at Willow Lake.

When I talked to you last night up at the lake I told you my dad had died and my mother was poor, that she had brought me up in rabbit skin clothes.

So I told you about what was my childhood like so now I am going to talk to you about trapping, setting snares for rabbits and fish.

This land, what we are talking about, this land, everybody knows.

When you go out and set a snare and you get some rabbit it is just like saying, "Mum. I am hungry," and she gives it to you, and when you set a trap there too it is just like saying to your father,"I want some money", and you get it. That is why we keep saying our land and we keep talking about it. It is just like our land is just like punishing our mothers and fathers. If youdon't got no parents this land is just like your parents, that is why we keep talking about it, our land, because we know if our land is ruined our childrens will be poor.

When you go out hunting and you get a moose it is just like your father treating you , bringing you some meat home. It is the same thing with putting a net in the lake, in the fish lake too. That is why we are talking about it because of our children and their children will survive on our land.

When our children is hungry and they say they are hungry and we have nothing to give them, it is just like having a knife in their heart.

There are a lot of mens and womans in here, they feel the same too because they love their childrens, that's why, that's why they are talking about the land.

When these two young boys come up, Danny and Angus spoke, it is the truth what they said.

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Afterwards when there was a school here until ten years it was good.

After fifteen years they are getting older, they know more about schooling.

When the kids go to school they know how to read and write and when they get into the age of 16 we try to talk to them but they know more than us. We are no longer their boss. They won't listen to us.

We want our childrens to turn to us and listen to us when we talk to them but it seems like they are turning their backs from us. That is because of them going to school and leaving home and it is hard for them to turn back again.

For now you see what it is like here and it is far too much for me.

It is nice to know how to read and write. It is nice to speak English, but we made a mistake, ourselves, by not teaching our children the way of life in the bush and just let them go the white man's way.

I don't want to talk too long but this land, that's what I want to talk about.

Yesterday I told you I don't want a pipeline, I don't want a dam in the Bear River. I am not speaking for only myself, I am speaking for all the people.

That's all for now.

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THE COMMISSIONER: Thank you Mr. Widow.

(WITNESS ASIDE)

FRED ANDREW, recalled

A I already spoke twice, once in Yellowknife and once today and again tonight. I am talking really to Judge Berger. I want all you people to listen to me. I am going to talk about the pipeline, about the land now.

This pipeline they are talking about it will come through but I want to see the land claims settled because whether we say "no" they are still going to do it.

When I was in Yellowknife I told Judge Berger, you want to put a pipeline, even if I said "no" they are still going to do it and I told him. Why can't they put, if they want to put a pipeline, then do it from Hay River to Edmonton and then they could barge it up from the North to Hay River. That is all that I said to him.

Anyway, we are living by the help of the white people and you can't just say, "We don't want it", and "Don't do that", that 's why I said this in Yellowknife.

When they had the pipeline from the Canol camp over to the Yukon I helped them. I was working with them and it was a small pipeline and as they were laying it once in awhile it would break. They kept doing that. Finally after two years, they didn't make the use of it that

much, and after two years they closed it down.

When the animals are out on the land, I don't see them, I don't know what they eat. The only animal that I feed is my dog. The animals that are out on the land, they know what food they want and what they will eat. If anything, if that pipeline goes through and anything happens to the pipeline, their food will get destroyed and they will have nothing to eat. You don't want to kill animal that is kind of sick and not fat for yourself to live off.

This land is just like a bank for us. When a whiteman has got money in a bank he picks up a pencil and writes a cheque and goes to the bank and gets some money. Us Indians, we go out, take our gun and go out and shoot something or trap something and that is our bank. We don't want it destroyed. It is not only us Natives that live off of the land. There is a lot of whites that live off the land too and we don't want to see it destroyed.

The marten is the only animal that I know what it eats: mice and rabbit. It chases a lot of rabbits around, but it hardly gets any, but mice, and there is a lot of mice on the ground and if that is destroyed, what will they eat?

This pipeline they are talking about, I don't want to see it come through, not only me, all the people here listening, they

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don't want it.

When Judge Berger listens to me talking I want him to listen to me and pity me as I am talking to him now here. I don't know how to read, I don't know how to write, I am just going by my own mind.

Only a beaver, I am talking about the beaver dam now. Only a beaver I know that makes a dam and when he makes a dam he finds a small lake with hardly any water on it but he makes a dam on it . He's got two holes on each side underneath the ground and stays there in the wintertime. When he sees the water going down he goes out and fixes his dam up. That is the only animal that I know that makes a dam and the white people are talking about making a dam in the Bear River.

If they do, it probably will flood Willow Lake area and also Fort Franklin.

I know in Inuvik around in the delta a lot of them go out for muskrat and fishing. If they do make that dam in the Bear River there will be no water down that way. What will happen to the fish and all the muskrat? What are the people going to live on down there?

I want to talk some more but I can't always talk, so I will just leave it off until now.

Thank you for listening to me.

THE COMMISSIONER: Thank

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you.

HELEN NAEDZO, sworn.

A My name is Helen Naedzo. I am a student. I have been living here for 19 years in Fort Norman. Every year I attend school in Inuvik.

I was six years old when I went to school in Inuvik. It was very hard for me to speak in English. I tried very hard to learn in school. I was grade 4 when my mother sent for me because she needed help at home.

My father is a trapper and he tries very hard to catch some furs and try and sell it to support all our family.

I know that some people at Fort Norman have tried very hard.

When I was Grade 7 I went back to Inuvik to attend school and I stayed at GrollierHall at the hostel.

Every summer we tried to learn something in two months and we can't learn anything and I think what he says is true. I cannot speak my language because I have been going to school ever since I was six years old.

I can remember the time when my parents tried very hard to support us. I am doing my last year of school in Yellowknife. What I want to say to the people is that we should fight for our land.

All the people that spoke, the things they said are true. The more we

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talk, the more we say things about the pipeline. From my point of view I would like to say even though we try harder the pipeline will still go through.

I hope all the people should stand up and talk out.

When the pipeline goes through I hate to see the people suffer.

When I went to school I thought I was going to reach a goal,to make a success of myself, but when I came back I didn't learn anything at home.

THE COMMISSIONER: Thank you very much. Would you let me have the written statements that you brought with you, would you let me have that, if you don't mind?

The statement that was written out and read by Helen Naedzo will be marked as an exhibit in the proceedings.

(STATEMENT OF HELEN NAEDZO MARKED AS EXHIBIT C- 29)

(WITNESS ASIDE)

JOHN STEWART, sworn

A My name is John Stewart and I would like to ask Mr. Berger for some questions here.

Some guys were saying if the pipeline comes through is it true that young guys will get a job out of it right away or what?

THE COMMISSIONER: The first

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thing I will do is tell you that Mr. Elwood is here, who is from one of the companies, Foothills Pipelines, do you want to say anything about that, Mr. Elwood?

MR. ELWOOD: Certainly.

THE COMMISSIONER: All right, you have been sworn before as a witness, do you want to take one of those chairs for the moment and you can do your best to answer these questions as we go along.

THE COMMISSIONER: I think I should say before Mr. Elwood begins there are two companies that want to build a pipeline up the Mackenzie Valley. One is Arctic Gas, the other is Foothills Pipeline. The representatives of Arctic Gas were here yesterday and again today, but they left, I think, just an hour or two ago to go back to Norman Wells. But Mr. Elwood, who is here represents Foothills Pipelines and I had asked him here to listen to what you had to say and answer your questions.

Can you interpret that, Chief?

THE INTERPRETER: It just shows the type of interest that Gas Arctic has in wanting to respond to people's questions. I just wanted to make that statment.

THE COMMISSIONER: Okay, I think we had better get back to the questions.

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MR. ELWOOD: Before we begin, Judge Berger, I haven't been sworn yet, should that be done?

THE COMMISSIONER: Oh, well then you should be.

MR. ELWOOD, sworn

THE COMMISSIONER: Do you just want to state your question again now that we have gone through all of this?

WITNESS STEWART:

A Sorry about that, now, I was just asking that if the pipeline comes through down here is it available for all Native guys to get a job or do they have to go through some kind of training like I did before I could get a job?

WITNESS ELWOOD:

A We feel that anybody living in the Mackenzie Valley who desires to have a job on this pipeline project will have that opportunity. Now, we are providing training right now for the operations oriented jobs that will come with the running of the pipeline. We are starting training for construction oriented jobs such as heavy equipment operation. That training will be started this summer. Anybody without any skills, any training in these sort of things we feel will be able to get a job if they apply and we hope to run training with the actual construction of the job, with construction of the

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pipeline, so that those who start low on the rank at that time would have developed skills during the construction of the pipeline.

WITNESS STEWART:

A As you mentioned training, I went to training at Fort McMurray --

THE COMMISSIONER: What did you say?

A For training. I went for training for the pipeline down at Fort McMurray.

THE COMMISSIONER: Fort McMurray, in Alberta?

A Yes, and I haven't got nothing out of it and the way that I see it now I think that if the pipeline comes through and some guys can a job here I think that they will end up like I did, they probably will never get a job.

THE COMMISSIONER: How long were you down at Fort McMurray?

A Since '71.

Q Until when?

A Until three months and one day.

Q You were down there three months --

A For the training , yes.

Q And what company was that that you were with?

A Mannix.

Q Atlantic?

A Mannix.

Q Oh, excuse me, Mannix.

What happened, you say that you didn't get a job out of it?

A No, I didn't and well, they said that I had been trained for it and I had a certificate, and they wanted me back about 21, about ten days later since I came home, and after that they didn't want me up there because they wanted well qualified guys.

THE COMMISSIONER: Do you have any comment on that, Mr. Elwood?

WITNESS ELWOOD:

A No comment, we are not associated with that training program or that construction firm to the best of my knowledge so I really don't know what sort of a program that they run.

THE COMMISSIONER: You might want to translate, chief.

Mr. Elwood said that the policy of his company was to provide training and jobs to people living in the Territories for the construction of the pipeline and the witness said that he had been to a training program with the Mannix company in Fort McMurray in 1971, for three months and that he didn't get a job out of it, because they said that he wasn't sufficiently

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qualified. You might translate that so we are up to date.

Do you have any other questions?

WITNESS STEWART:

A No.

THE COMMISSIONER: Thank you, Mr. Elwood.

(WITNESS ELWOOD ASIDE)

THE COMMISSIONER: Did you have anything else that you wanted to say?

WITNESS STEWART:

A Yes.

People are saying that they don't want pipeline down here and in my idea I think that I don't. We don't need it down here.

Q There must be something wrong with my ears, but I don't seem to be able to hear you. It is my fault, not yours, so you just repeat it and I will try a little harder.

A Okay.

The people in the North don't want the pipeline down here. I think they have the right idea, we shouldn't have it down here, we really don't need it.

I don't know who we depend on, I guess we've got to depend on you, Mr. Justice Berger, that's right. It is bad enough this way, we really don't need a pipeline anyway.

I have got no ideas, that

is all I want to say.

THE COMMISSIONER: Thank you very much, maybe you had better translate that, Chief.

(WITNESS ASIDE)

THE INTERPRETER: Does anybody else want to talk?

ALFRED LENNIE, sworn

A I live here and this year I am trying to start a little business of my own with the Government funds. I have heard a lot of this meetings that have been going on and I have sat at meetings which I have heard with my two ears, and what I want to say is just a few words to make everybody understand what I want to say.

There were a lot of meetings and I heard a lot of old people. They are worried about their children and they are worried about their grandchildren. I have grandchildren too. I have taken my kids out, which I have only got two and they are both married and I have taken them out on the trapline and I have taught them how to trap, I have taught them how to hunt and I taught them how to fish, but today my kids won't come back and trap with me in the bush because they figured they had a little bit of education and it is an easier life to go and get a job with the government or somebody else, they make easier money.

I know people here talk about their kids and their kids are married and those

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kids they're worried about, they are out working for money to feed their own families, the married young couples. Did those kids go back in the bush like their dad and mum did and live off the land? Therefore why should you worry about your kids and your grandchildren because for my generation to the next generation, maybe another five years, I don't think you will see many trappers. They will be looking for work.

I have trapped all my life and right today I have seen grown up boys, grown up men, I don't call them boys, I call them grown up men and their parents are trappers, and these grown up boys and men with education, do you see them going into the bush and trap?

Therefore, from my time on to the next generation, after my time the next generation that I was mentioning, the grown up men, they are not trappers. They are looking for work. If there is a seismic line out here and an oil crew that is where they go to look for a job.

The generation that I am talking about after that generation where are you going to get a bunch of trappers, that is going to depend on the land.

Maybe you people don't think before you speak, but I sit over there in my trapline and in the evening I come home from my trapline, I am tired, I am laying down, I can't sleep, I think. I think about all these things. I

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am just wondering how many of you people lay down on your bed and you can't sleep and think. And this is what I am talking about.

I know for sure another , at least say ten years anyway, there will be no trappers because it is fading away right from my generation. It has been fading away very slowly and it is still fading away and it is getting worse as the years go by.

Why should our kids get educated and go and sit on the lake and set a fish net and freeze their fingers when they have got education? Why should they do it?

Nowadays, when kids get education they figure that they have got an education, they are going to look for a job to make their living, regardless of whether they are married or not. They have got to look for a job.

Nobody's go out with that stick over there and put on a pair of snowshoes and tramp snow down -- and set traps in 40 or 50 below weather when he has got education.

I have taken some kids or students out of Inuvik, I take them out in the bush in the summertime, to teach them how to hunt and they don't even know how to split wood, so how are they supposed to survive if they don't know how to split a block of wood for themselves?

Like I said earlier, our generation to the next generation, maybe the next

generation they might have a few trappers.

So what I am thinking in my own right mind I think that talking about this pipeline, I am not favouring the white man, I am not favouring nobody, I am favouring the future. If the pipeline goes through, the generation I am talking about, they're going to look for jobs off the pipeline so that they can live because they cannot go into the bush and trap.

So why don't we come to a decision? Give us a little bit of royalty of the development that is going into the country rather than just fight against it and holler against it, because if you are going to holler it is going to go on for years and years and there is millions of dollars of stuff that is going to waste, there is nothing coming back.

We have to come to a decision. Let's settle the land claims settlement, get a royalty, or something out of the land and leave the land just the way it is. We are free to go where we want, we can shoot ducks closed season, we are happy just the way that we are. Let's get something out of the land and if they want to build the pipeline let them build it so our kids and our grandchildren can work on that pipeline and they can earn themselves a living, because they can't trap -- I know that for sure.

It's true a generation after

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this and the next generation there will be no kids here that is going to be man enough to go out there an sit by an open hole and freeze his fingers to visit his net.

We old guys do it, but those young kids are not going to do it, why do they go to school for?

I trap myself, I go out every fall and I stay out in the bush, I spend my Christmas and New Year's in the bush, I am a trapper. I can go and visit nets at 30 or 40 below. My hands don't get cold, -- but you take a kid out of the hostel that has got a good bed, good meals, put him out at the ice hole over there to visit nets I wonder how long he is going to sit there and visit that net.

I hope this gets through everybody's mind and I hope when you go home you think it all over and this is all that I am going to say. I have lots in the back of my head, but I won't mention it tonight.

THE COMMISSIONER: Thank you very much.

(WITNESS ASIDE)

LOUIS BLONDON, recalled

A Well, Mr. Berger, I have written down something to my best ability for what I am going to say for my people and I will interpret it for myself, I will try my best.

I don't think that I have

to have a whiteman's business to stand on their side so that they can all be scared to say something, but I don't think that I will make a laughing stock of this town, I will do my best to my ability.

THE COMMISSIONER: I wonder if we could just have a little quiet to carry on here.

A I will say the best that I can for my people the reason that they don't want a pipeline.

About the Great Bear River hydro plant which is called the dam, I can't see why they can't build it where nobody uses the river much. Red Star River and Keel River, the people do not use them much, but the Mackenzie River and the Bear River people use it a lot because it is their only transportation to get to Fort Franklin and Willow Lake.

The Mackenzie Valley pipeline will destroy our culture and our way of life and a big change in our land. We don't need the great white government to tell us what to do from his great white house since he has never been down here anyway. What I think is bothering us about the pipeline just to keep his big bank book very thick and his name good. He doesn't care what the people down in the Northern region of the Mackenzie River, which we call our self Dene, because I know money burns faster than soil and this land is not for sale.

They don't see no for sale sign on this land, all of us Native people of the North think the same way. When I say "Native people" I mean Eskimos, Inuit and Hareskin, Dogrib and other tribes because we are all brothers and sisters. We were born in one world. The Almighty did not build this world to fight over it. I don't think it is fair for either of us to say it is your land or my land because nobody owns it.

The reason the Government thinks he has this land is because he leaves his brass buttons all over the ground. I hope you know what I mean when I say "brass buttons". I mean when they stake a land they have these big brass and it has got a crown, I mean those survey stakes that they leave in the ground. I guess that is why the Government thinks that it is its land, but us Native people do not care about that because the Native people lived way before on our own land.

You know for yourself, Mr. Berger,you can go jaywalking for hundreds of miles and nobody would say anything to you.

Us Native people call it free country and freedom. I will give you an example.

When I was in Edmonton last year I was walking down the street. I decided to take a short cut across the street. The

police stopped me and asked me, "What is your name?" And then another police stopped me and said, "What is your name?" I said that I was from the North. He told me, "I don't want to see you walking across the street no more or I will put you in jail or pay fine."

That's why we call this a free country. What all the people tell you about their background is very true because some of them don't have anything written for themselves but they say it right from their hearts.

And about where their trapping, their hunting grounds, fishing camps, all along the Mackenzie. Native people use it from Wrigley, Simpson, Fort Franklin, Good Hope, all the way down the Mackenzie River and the Delta too.

I strongly believe in what the older people say. I don't care if a young person in this room right now thinks it is crazy. What the older people are saying or what I am saying they should know and who we are fighting about, their future, that is what we are fighting about.

I told them that we Native people were not capable of having fancy jobs, we live off our land, and which is really true, and what you might have seen while you were in Willow Lake, they are happy and they have lived off the land there for many years.

When I say "our land" I don't mean physically fighting, I mean fighting in minds and with words. I never been to school very long. I quit school back in 1961, and that is a very long time but I have learned lots from my father with trapping and hunting. The reason I have quit was because my mother had to stay alone while my dad had to go to the hospital for TB in Charles Camsell Hospital. We both found it pretty hard at that time because my dad wasn't around to guide us through the hardships. But my mother tried hard to keep us going through all our hardships and my mother was a pretty good trapper and she knew how to trap like a man, what she had learned from my father.

I remember when she used to drive eight or seven dogs in the bush along the trapline. I thank my mother for that because even when my dad wasn't around, she showed me what my dad has taught her. I have trapped and I can do that no longer, Mr. Berger. And these wonderful things I can do no longer. I guess the people know what I mean.

But I would like to say one last thing to you, Mr. Berger, tell the Government, tell Gas Arctic and the Foothills Company not to build the pipeline. How I am going to get over it, I don't know. I don't know how I am going to get over -- get over it with my crutches to visit my neighbour over at the other pipeline for moose

meat.

So, Mr. Berger, I am very thankful that you listened to me and on behalf of all the people I really appreciate and I hope that you appreciate what I said. I think that there will be a lot of people who want to speak to you too so thank you very much.

THE COMMISSIONER: Thank you, Mr. Blondon.

(WITNESS ASIDE)

JOHN BLONDON, recalled
(interpreter,

A John Blondon says that he is going to talk about the pipeline for awhile, that's what he is going to talk about.

This pipeline that they are talking about, we all don't know what it is about and what it means.

There is a lot of things we think we know, but we don't.

Tonight we will know what we are talking about but tomorrow we will forget about it. That is why when we talk about the future there is one thing we have got to think about.

What I mean is, there's somebody that knows more than us, and that somebody, we have to think about first, and who that somebody I mean is God. He is the boss, he is the one that made everything for us so we have to think of him first. When we talk about the pipeline and the land

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now we are not the boss and yet we keep talking and talking about it over and over. Our boss knows that we don't think of him, but just keep talking about the land and the pipeline. If he wants to destroy everything he will and that will be the end of everything.

For over a year now I've been thinking about this pipeline and I keep thinking, if I don't think of God as our head boss we will never get anywhere because he is the only one that will help.

I listen to the radio and I hear on the radio saying that the Indians have no power, what do they mean by that?

When we get power we don't get it from the people. Man's greatest inheritance that comes from the power, that is why they call it power, not from people. No matter how many millions we have behind a person, but God is the only power that gives you presence. Not a man, nobody else. Let us ask him for help, let him think the same thing to everyone, think about the same, God could give one person the power.

The poor people sure, we are the same. We don't get power. I guess you know what it means. I don't know what I call power. I think for the future and the future that comes Why don't you think about your big boss first and then you talk for the future.

Tomorrow and tonight nobody knows what will happen in a minute. That's

why we have to think our big boss first.

But when the big meeting come, I only say a little prayer and I will ask my God to help us. I don't want your people to laugh at Native life here at Fort Good Hope.

I am not shy to tell you right now, you know that you laugh at me but you laugh at your God too. I don't want that to happen again. You laugh at your boss he won't help you. Look at what the white people do when they have a big meeting. Mr. Stewart Hodgson, Commissioner says,"Say your prayers", and then he makes a good meeting. Did they laugh, no -- everyone think about his boss, and us Indians will laugh at God, how you going to get help? For this time it is going to be a good meeting, for I don't want nobody laugh at me because I am going to tell him right direct to his face.

Now I am going to really talk about the pipeline, what will happen.

I am going to talk about the pipeline now. For me it is just like it is going to be on free land. What I mean it is going to be on free land like from the south to Fort Smith and from Fort Smith down to Good Hope, it is a little colder, and from Good Hope down to the Arctic it is more colder.

For me, the way that I am thinking about the talking now. When it gets into 70 below, when the pipeline comes through, would

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it go through, would the oil go through the pipe when 70 below?1 I don'tthink it would be good, that is my feeling.

The reason why I am saying that is because I used to work for the NTL at the Bear River Rapids and I see how they pump the oil over the portage and when it is warm weather you pump the oil and it goes over easy and as soon as it got a little cold, the oil got thick and it doesn't come over the portage as easy as it was earlier in the summer and sometimes the pipe breaks.

They say this pipeline is going to be four inches thick -- 48" thick. I wonder what it will be like when it gets cold. Would it be all right when the weather turns cold.

Last year I went to a meeting where they were talking about the pipeline and they asked me what do I think about it and I just told them I don't think it would be good and when I told them I didn't know they said, and I feel that the first year when they put the pipeline it will be good, but the second year it would probably burst, break, there would be oil all over. When our land down in the north is not the same as it is in the south because it gets much colder down here, overflow too.

And when it overflows it doesn't come from the top, it is from the bottom, from the ground, that's when it keeps coming up, the water, and sometimes it's six feet or seven

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feet.

Sometimes when they overflow, its up to six, seven, or eight feet and so many yards away there's ice all on the ground. Even if you said the pipeline wouldn't burst they overflow, has got more pressure and if it keeps coming up like that where the pipeline is it would burst. How do you know, you keep saying, it is not going to burst, it is not going to destroy the land," You haven't tried it yet down in the North. And they ask me how do you know all of this and I told them that I seen some slides of the pipeline. That is why I am talking.

On the creeks or on the little rivers they put gravel at the bottom of this pipe and the water flows day and night, it never stops and it keeps running and running and all the gravel will go and what makes you think it is going to be good, I told him.

On the slide how they have this pipeline into a real high banks and sometimes the mud slides down right over the pipe, I seen all that too on the slides. It is going to be good -- after I see all this on the slides I don't think it is good.

This pipeline maybe in the long future there are going to be a lot of things destroyed with it.

They say nothing is going to be destroyed from the pipeline, but I know it is going to in the long run and I want all you people to really think about it.

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Even now when somebody's got a job and working, making a little money for themselves, the other person comes along and they are kind of jealous because this person is doing good for himself, and that is the way it is going to be when the pipeline comes through. There will be a lot of white people earning their living from the pipeline, but us Natives, it is not going to be that way, and we are going to be jealous because they are making money, good money and we are not, and this is where there will be trouble.

I am not on the whiteman's side or the Native's side, all I am saying is if it do come through, I just hope everybody see and feeds each other good.

On this whole world white people, Native, we are all just like one family, womans and men are all like that. That's why I see the white people, the Natives as my own brothers and sisters. Just because they are white I can't say I don't like you and don't come on my land because that wouldn't be right.

I can't say too much now, that is why I am just talking about the pipeline for you to know how I feel about it.

I'd like to say a few words about 1910 and 1912, about the old times, how we make our living the hard way.

What I know of the years around 1910 to 1912. It was very hard for people

to have a very good life because at that time there was just the Hudson's Bay Company, and there was not enough stuff for the year round, just tobacco and matches and tea and sugar and very little flour. We could get 15 pounds of flour, 2 pounds, maybe, of sugar, 2 pounds maybe of tea, one plug of tobacco and maybe two or four inches of twisted chewing tobacco.

Everything we buy by the scoop For sometime we used a big cup , we got some black powder, round balls and caps too.

At that time there was only muzzle loading gun. They must have been 48" long. When someone bought one they piled up beaver skin right to the end of the barrel. Only good hunters got one of these. A poor hunter couldn't even get a plug of tobacco so they had to use the old time outfit to make their living. If they had no string or twine they cut lots of willow and bring it into their camp. They pull it off the bark and after they twisted the bark to make lots. So they make their own twine.

After they make the twine they make it into a net. When they get finished they always keep in a cool place so that it will not dry out.

Some people had bows and arrows, and people are having bad luck, some pepple have starved to death. Some people at Fish Lake made their livin good, but those who do not stay at the fish lake,

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and go only for big game, they always starve to death.

The fur crop was very poor. Marten was only 25¢ or 50¢ and mink was no price at all.

During the first war in 1917 my grandfather and I caught lots of furs. We thought we would make good money but the price dropped down and the marten price was only 50¢, pale marten, 25¢.

In 1910 Before the first war marten was $5.00, but we would never say dollars then. When we said two skins that means a dollar, then everything we settled it by skin, we never said, "a dollar."

Before the winter was over there was no tea, no tobacco, people could not get tea so they used muskeg leaves for tea, for tobacco they used leaves from willow or birch tree and dry them for tobacco. In winter they dig snow and look for tea leaves.

In 1920 I know one time we have gone too far from town so we couldn't go to town. The snow melted so fast that everyone got stuck. Just a little tea and tobacco and before spring it was all gone. No shells either. Nothing, so we had to do our hunting same as an old timer, so everybody had to make bows and arrows, that is what we call the hard life, Over a hundred years ago it was very hard for people who want to set a net under the ice in winter. They make a chisel out

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of moose bone, but it was not very sharp. For one hole in the ice it took them one day. Sometimes two days, so it took a long time to set one net.

Now, today, the people have problems about stuff too high in cost, but they still have everything lots to eat. They should see people over a hundred years ago, it was not an easy life like today. I know in 1918 my grandfather was sick, my uncle was sick and I was only 4 years old and then we had nothing. My grandmother and my aunt they went to set a rabbit snare, but they couldn't get no rabbits. So we had to move, we know where there was a moose skin left. So when we got to the moose hide we boiled it and we cooked. When it was boiling we could make a soup out of it. The leather turned just like a glue and when they tried to cook it on an open fire, they cooked it all right, but they couldn't eat it because they couldn't chew it, it was too hard, but still we tried hard. But still we have no complaint about it.

I want to talk about how we trapped. We never used dogs in the fall when there was no snow. We used back packs. After Christmas we used pack sacks. They must have weighed a hundred pounds. We take our blanket and grub and bait for our traps. Sometimes we go out about a hundred miles. Sometimes we are short of grub, but we hunt moose or caribou. All that time we camp out, and all time we carry a Hudson Bay blanket, we call it three and a half point.

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But we never feel cold all night. People are sure travelling, never stop.

This area was too small for the people of that time. There was lots of people, but over a hundred years ago people only have only one dogs or two dogs.

Around 1930 people are starting to have four dogs and after 1935 still people are getting six or seven dogs, so it was easy for people then to travel.

Before Christmas we travelled over 400 miles or more one way to get our outfit to Beaver Rapids.

Sometimes they took them one month before they get home. I know myself, the first time that I travelled over 300 miles to town, this was only one way, round trip was about 700 miles and I was very tired when I got home.

So that is all for now. That is just to let you know that it was a hard life.

THE COMMISSIONER: I wonder if you could let me see that paper you were reading from, do you mind? Would you mind leaving this with me and we will copy it and sent it back to you, is that all right?

Thank you.

This paper by Mr. Blondon, Miss Hutchinson, entitled "What I Know of the years around 1910 to 1912 will be marked as an exhibit and would you arrange to sent it back to Mr. Blondon when

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it has been copied.

(WITNESS ASIDE)

(STATEMENT OF JOHN BLONDON MARKED EXHIBIT

Well, I think that we have heard all points of view, Chief. It may be that the time has come to conclude the hearing tonight, but if you would like to add anything, and if Mr. Hardy would like to add anything before we close, please feel free to go ahead.

CHIEF ANDREWS: Thank you very much.

CHIEF PAUL ANDREWS, recalled

A I would like to just give a very rough and basic summary of what has been said today. I think that it came out very loud and clear the importance of the land they still have and that they want to be masters of their own destiny. There were some people, there were some younger people themselves admitting the fact that they were not exactly happy with only knowing how to read and write and not necessarily being able to live off the land. That is another form. It is because of the educational system as I have pointed out in my presentation this morning.

I think that they have indicated and revealed to you the hard times that their ancestors had to endure for survival and yet at this time they still do not want to give up their land for any form of development.

They do not want see any development, it is quite obvious, but it has been

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brought up over and over again and the younger people, it came out, to me anyways, that they want to learn some of the ways that their ancestors grew up and some of the ways that their ancestors lived.

I think that it is also very clear whatever recommendations you make to the Federal Government regarding the proposed pipeline we would appreciate very much it being in our favour.

I think that is basically what I wanted to say and I would like to take this opportunity to thank you very much for coming here and listening to our feelings and our concerns and we are sorry that we kept you this late even though we know that you are very tired.

That is all that I have to say, thank you.

THE COMMISSIONER: Well, I just want to say that I have enjoyed very much coming here to Fort Norman and listening to what each of you has said. Since I arrived in the central McKenzie this week I have got used to staying up late so I am not a bit tired.

I just want you to know that I have listened carefully to what each of you has said. A permanent record is being made of everything that you have said and a copy will be sent to Chief Paul Andrew and I will have a copy so that I can look at it again and think about

the things you have told me at Willow Lake and here in Fort Norman.

The contribution each of you has made is valuable to me in discovering what the land means to you and to your future.

So I will adjourn the Inquiry. I will ask the Chief just to translate that in summary form what I have said now and I would like to express my thanks to those of you who spoke and if I may especially to our interpreter, Mrs. Yakaleya.

CHIEF ANDREWS: Before I translate this there is something that I sort of wanted to put on record at this hearing here.

THE COMMISSIONER: All right.

CHIEF ANDREWS: It is that we received a land use application from the Hire-North Project, land use permit application and that was rejected and we had a meeting with the co-ordinator of Hire-North Project and at that time we had talked to them about it and he was -- one of the things that he promised us at that time was that any salvageable timber within a reasonable distance from the community would be delivered to the community by Hire-North, and they were -- they did their clearing from about a mile from town here and yet we haven't seen any salvageable timber. We know the right of way route and we know that there

is some very good timber that the community could have used and all of that went up in smoke. That is just another of those promises that were broken, that is just what I wanted to put up on record here.

(WITNESS ASIDE)

THE COMMISSIONER: Thank you chief and everybody else, and we are adjourned, good night to you all.

(PROCEEDINGS CONCLUDED)

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Mackenzie Valley pipeline inquiry:
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and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Fort McPherson, N.W.T.

July 8, 1975.

PROCEEDINGS AT COMMUNITY HEARINGS

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MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF AN APPLICATION BY CANADIAN ARCTIC
GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT INCLUDES
SEA-BASED ACCESS ROADS WITHIN AND ACROSS THE YUKON
TERRITORY AND THE DISTRICT OF MACKENZIE FOR THE
PURPOSE OF THE PROPOSED MACKENZIE VALLEY PIPELINE

- and -

IN THE MATTER OF THE CANADIAN NORTHERN ECONOMIC
DEVELOPMENT DEPARTMENT AGREEMENT ACT
AND
IN THE MATTER OF THE PROPOSED PIPELINE

(Before The Honourable Mr. Justice Berger, Commissioner)

Fort McPherson, N.W.T.

July 8, 1975.

PROCEEDINGS AT COMMUNITY HEARINGS

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APPEARANCES:

Prof. Michael Jackson	for Mackenzie Valley Pipeline Inquiry;
Mr. Darryl Carter	for Canadian Arctic Gas Pipeline Limited;
Mr. Glen W. Bell	for Northwest Territories Indian Brotherhood, and Metis Association of the Northwest Territories;
Mr. John Ellwood	for Foothills Pipe Lines.

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July 8, 1975
Fort McPherson, N.W.T.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

JOHN CHARLIE, Interpreter, sworn;

TADIT FRANCIS, Interpreter, sworn;

CHIEF JOHNNIE CHARLIE, sworn;

MIKE PASCAL, sworn;

ELIZABETH COLIN, sworn;

NEIL COLIN, sworn;

CHARLES KOE, sworn;

JOHN SIMON, sworn;

THE COMMISSIONER: Ladies and gentlemen, I will call our hearing to order today. I am Judge Berger. I am conducting an Inquiry to consider what the impact will be of the pipeline that Arctic Gas wants to build to bring natural gas from the Arctic to the south.

I am holding hearings in every community in the Mackenzie Valley, the Mackenzie Delta and the northern Yukon likely to be affected by the pipeline. That is why I am here.

I want to hear from the Native people and the white people, from the old people and the young people.

Canada and the United States have a great appetite for oil and gas.

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That is why the Government of Canada is considering this gas pipeline from the Arctic to the south. But before the Government decides what to do they want to know what you think about it, that is why they have sent me here.

I want you -- the people who live here, who make the North your home, I want you to tell me what you would say to the Government of Canada if you could tell them what was in your minds.

I want you to tell me what you think the pipeline will mean to you, to your family and to your life.

I am here to listen to you and I have invited representatives of the pipeline companies to come here today to listen to what you have to say and they are here today to listen, and if you want to ask them any questions, I will make sure that they remain here to answer your questions. But mainly I am here to listen to what you, the people of Fort McPherson, have to tell me.

When you speak you can speak in Loucheux or in English.

We have interpreters. They will interpret for you or you can interpret for yourself.

Before I call on the Chief and the members of the Council to make their statements, I want to read a letter from the Minister of Indian Affairs and Northern Development that he has

just sent to me. The Minister says:

"Dear Justice Berger: ..."

On April 19, 1974, the last Minister, Jean Chretien, referred to you the application by Arctic Gas to build a pipeline.

I will repeat that, shall I --

THE INTERPRETER: Can I see it and read it?

THE COMMISSIONER: Oh, yes. I will read it and then you can --

THE INTERPRETER: You read it first and then I will bring it in --

THE COMMISSIONER: I will just read it and then the interpreters can read it.

This is a letter from the Honourable Judd Buchanan, Minister of Indian Affairs and Northern Development.

"Dear Justice Berger:

By a letter dated April 19, 1974, my predecessor, the Honourable Jean Chretien, formally referred to you, further to your appointment under Order-in-Council P.C. 1974-641, dated March 21, 1974, an application made on March 21, 1974, by Canadian Arctic Gas Pipeline Limited for grant of certain lands in the Yukon and Northwest Territories and for necessary authorization to construct, own, and operate a pipeline and connected works.

The Order-in-Council which established your Inquiry, designated you to 'inquire and report upon the terms and conditions that should be imposed in respect of any right-of-way that might be granted across Crown lands for the purpose of the proposed Mackenzie Valley pipeline.....'.

By letter dated May 23, 1975, I advised you that I was sending, for your information, copies of applications in the same matter by Foothills Pipe Lines...and Alberta Gas Trunk Line...in respect of a Grant of Interests in Territorial Lands.

I am of the opinion that these more recent applications, because of their smaller scale, would generally have a lesser social, environmental, and economic impact than the application by Canadian Arcitc Gas Pipeline ...which has been formally referred to you.

As a consequence, any terms and conditions that you may recommend should be imposed in respect of a right-of-way that might be granted across Crown lands for the purposes of the proposed Mackenzie Valley pipeline should have equal or lesser application to these applications than to the application of Canadian Arctic Gas Pipeline Limited. Nonetheless, there may be areas of significant difference between the two projects which would warrant you recommending quite different

terms and conditions.

It is, therefore, with these considerations in mind that I am now formally referring to you the applications of Foothills Pipe Lines... and Alberta Gas Trunk Line...with the view to your examining any areas of significant difference and recommending appropriate terms and conditions thereto."

If you have any difficulty with this letter, I'll sum it up for you in a couple sentences and you can translate the sentences, but you do your best with the letter.

Thank you.

The Minister's letter will be marked as an exhibit.

(LETTER DATED JULY 4, 1975, FROM MINISTER BUCHANAN MARKED EXHIBIT C-28)

The Minister has then sent a letter to the Inquiry referring the application by Foothills Pipe Lines to the Inquiry. I have read the Minister's letter. The Inquiry is already considering the social, economic, and environmental impact of the pipeline proposed by Arctic Gas. The Minister has now referred to the Inquiry the applications made by Foothills and Alberta Gas Trunk to the Inquiry, so that where the impact of these applications differs significantly from the application of Arctic Gas, the Inquiry can examine those areas and recommend appropriate terms and conditions in

relation to them.

I want to make it clear that the function of this Inquiry is to concern itself with matters of social, economic and environmental impact and report upon them and to recommend appropriate terms and conditions with respect to each pipeline proposal. But it is not for this Inquiry to choose between these proposals. This Inquiry is no arbitor of these proposals. I have said before that it will be for the Government of Canada to decide whether a Mackenzie Valley Pipeline should be built. If they decide they want a pipeline, it will be for the Government of Canada upon the recommendation of the National Energy Board to decide whether they want Arctic Gas or Foothills to build it.

Now, I want to hear from the Chief and the members of the Council and from you, the people of Fort McPherson.

THE COMMISSIONER: Chief.

CHIEF CHARLIE: Thank you very much, Mr. Berger.

I am the Chief of Fort McPherson, and my band council. I want to welcome you to Fort McPherson and I want to thank you and your peoples who have come with you to listen to my people.

This is the first time that we Indian people have had someone to tell us,

someone to come to listen to us about how we feel about the development that is going on now. It is the first time that some important white man has come to listen to us. Not to tell us what to do, what should be good for us. I hope you will be learning to get to know the peoples, and I hope we can show you how important our land is to us and to our kids.

We, the people of Fort McPherson, we depend on our land for hunting and fishing, and trapping. For most of us the land is our bank. When the peoples go out trapping and hunt and fish we don't try and clean the country, we always leave little for next year, and this has been going on for the last hundred years. That is how we still have little in our country. And this is why we don't want our country to be destroyed by the pipeline.

For our kids in future we want our land to stay as it is. Part of it has been destroyed by oil companies and we don't want it to get any worse, so we have something to take our kids out in the bush and show them that there is a little bit left on our land.

If we just let our country get destroyed, it is not much use taking our kids out in the bush to show them what is in the bush. But the best of it -- it's gone. And while it is still there and if we are going, in future, our kids can go onto the land and make good of it.

With this, Mr. Berger, later

on, I have more to say and I have my band council here, they'll have something to say, and then our peoples, and then we will come back and talk about our land more. So with this I want to thank you for listening.

THE COMMISSIONER: Thank you, Chief.

(WITNESS ASIDE)

You may be seated, or you may stand, whatever makes you most comfortable.

TADIT FRANCIS: Thank you, Chief, Justice Berger. I have followed the Berger hearings down the Mackenzie Valley since its beginning. I sort of sense what the Native people of all what they have in their mind, in regards to the construction of the pipeline.

I hope that -- please sympathize with the Native people in your recommendations to the Federal Government, in the important decisions that you will make at the end of these hearings.

I have heard all of the effects of the Alyeska Pipeline in Alaska by books, by radio, and I pretty well followed you through your tour of Alaska.

In particular I am concerned about the social impact, that it has had on the residents of Alaska and the possible effect that will remain in the future.

In short, I would simply like to say in your recommendations to the Federal

Government that you comply with the wishes of the Native people. They wish to continue their traditional way of life for always.

Towards the end of this hearing I hope I will be given the opportunity to summarize what I have heard thus far. For this reason I just say this much for now and give the rest of my colleagues a chance to speak. I would like to just correct the Chief here in the final statement. There are microphones over there and there is one here. If you wish to speak you don't have to come up here. You can come up to either one of those tables and we will pick it up from here.

THE COMMISSIONER: Thank you, sir.

(WITNESS ASIDE)

MIKE PASCAL: Thank you very much, Chief, Judge Berger.

This pipeline that was laid was proposed Prudhoe Bay. I would like on from how much it is going to ruin our land.

This land we are living on, the pipeline has been laid out just right where we are living off here, along the coast, right through the foothills, through the Mackenzie here. We live off the Mackenzie Delta as Native peoples at Fort McPherson do and all around this area here, and we get all our good waters from the mountains and all the lakes through the deltas and the rivers that are flowing. When the pipeline is going through, all the pollution and all that will hit our country

real badly. We know this and we are really against the pipeline. For my part, I really do. I just absolutely don't agree with the way that it has been laid out and I would really appreciate very much that it could be laid out a different route if possible.

For the many years that we have been living in the North here, and we make our living off the land here and our children go to school down here and if they can't make their way out of school we take them out -- if they drop out of school we take them into the country and learn them the bush life and that way they carry on their living, but if they do ruin the country our children will never have the chance to learn anything. I can see this, that point of very -- we get all our fish from the coast and the lakes up in this area and all our caribou and birds go nesting and have their young down around the coast and the way the pipeline is going to run is going to cut off our caribou route and it is going to affect the nesting grounds for the birds out on the coast and all this we have in mind, that we really like the changes could be made if possible.

Thank you very much.

THE COMMISSIONER: Thank you, sir. Do you want to translate that --

A I will translate that myself. Thank you.

(WITNESS ASIDE)

JOHN SIMON: Judge Berger, Chief Johnnie Charlie, ladies and gentlemen. I would like to comment a little on the social impact that the pipeline would bring if a pipeline was built.

From what we hear from Alaska pipeline, all the trouble that it is causing over there, I think we are bound to expect that here too. You might say how come it didn't happen when the highway came through. Well, now, there was no way that people could get down here to build the highway and now they have got the highway coming through so that will bring all the problems that we are going to go through while they are building that pipeline, and we are going to see a lot of things that we never saw before. Part of which I saw when I was out travelling across the country, and so far it hasn't reached us, but by building that pipeline it's going to come down here and all our young people will get into trouble. There is going to be gambling, drinking, probably dope peddling and all of this is going to keep our young people from going out on the land or going on the jobs. And this adds on to our request that we do not want the pipeline to come through.

So those are just a few thoughts that you could think about during the next two days and that is all I have to say for now. Thank you.

THE COMMISSIONER: Thank you,

sir. Would you like to translate that --

(WITNESS ASIDE)

ELIZABETH COLIN: Judge Berger, I would like to thank you for coming to McPherson to listen to the people, what they have to say, It's the first time that we have ever had somebody coming to us to listen to our problems and I hope we all make use of this and I would like to talk later on and this is all I could say to you.

(WITNESS ASIDE)

NEIL COLIN: Thank you, Chief, and the rest of the Band Council, and also Mr. Berger, I thank you very much for coming here to Fort McPherson.

I am proud of myself as an Indian like the rest of the Indians across Canada. I am a Loucheux Indian born here in Fort McPherson 42 years ago. I have been in school in Aklavik in 1945 or '46, I don't remember. School was operated by Anglican Mission and I had a poor education with only Grade 5 because those days when you reached 16 years old, they usually kicked you out.

The pipeline that will come into this country for sure is going to affect our land. Later on I could say more and I would like to tell you that by coming here to Fort McPherson, we'd all like to talk to you about our country that we love for many years and I would like to say more later on.

Thank you.

(WITNESS ASIDE)

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CHARLIE KOE: Good evening ladies and gentlemen, and Chief and the Band Council, also Mr. Berger. I have little experience about the oil company through our delta, Mackenzie Delta down here. I believe I had the Bible in my hand a little while ago, I am supposed to talk about what I know or what I see.

The oil company went through the Delta, they destroy lots of places where the people made their living for --since they were born. I was born in the Delta and I reached my 65 age, 23rd of this, 1975. I lived in one place all my life and my father grow me up in that place. It is about 45 miles from here down in the Delta.

They do destroy lots of place for people that's living, blocking up the creek, also where they put their camps, you know. I went to one lake my father used to call Thousand Dollar Lake in good days ago, you know, and we went over there. I received ten gallon drums, light drums with high pressured gasoline, there was 27 empty drums on that lake, floating around and at the north end of that lake they put up a camp. They had been operating all kinds of diesel motors and all types of machinery, all that lake was full of oil. Also, I went over to this lake and I seen a lot of oil floating around and it was still quite a few less in them days and I went over there, you know, it is a very big lake, --
is a good lake for rats and I went there and got 17

rats and I paddled around that lake an hour and a half to get 17 rats. So they put the road right just where we had our trap line through, so the next thing I went to right-hand side of that route. There is a creek, they call it Basoo Creek. I went up there, there is a lot of trees, driftwood, everything. You know, if I see one oil company there I would shoot them, you know, where my father grow me up and where my father had their living there.

So I don't think there is anything around there. This spring it is a little better and it was a long, long time ago.

THE COMMISSIONER: What was the name of the lake?

A I don't know the lake. We just call it Thousand Dollar Lake --

THE COMMISSIONER: That one, yes.

A Yes, so, you see how much the oil company destroy our country, so we all got little experience, all these people, they can tell you a lot of things about how much they destroy, they just barge in, they didn't ask before they were going to do -- and you know later on we really feel it, where are we going to make living and I tell my friends I don't think that pipeline is not going to -- we don't want it into, right across our country. If there is a place to put the pipeline some place where there is room for it, I would like to see that pipeline down in that area someplace.

It could be done some other way instead of this place here, it is about 850 people, and you can see one big trouble in the 850 people. Look at the sewage and garbage and I asked one gentlemen down here when they were going to put the pump station down at the Destruction City -- that's just where the people used to travel through there -- you can see they go through about this deep through the ground for hundreds and hundreds of years ago. That is the proof right there. There is one right around this hill up there where the highway is going now and this thing is road river -- all of that people have been travelling there through a hundred years just to make their living and some white people say, "How many years ago is that done?" But remember, we haven't got no airplanes, we never go noplace for anything, no highway, or no vehicle, or no Skidoo or nothing, we just use our legs. So you see how much people that they worn that ground down through that country and they say 800 people. Now, 850 people's sewage down here in Fort McPherson and they're really busy, there are guys there -- there are all kinds of people who are taking it down and did you ever see a mess down there. How in the heck they are going to clean our country? - There is no way. Garbage and sewers, that's destroying the country, so this is what I just had in my mind.

Thank you very much, that is all that I have to say. Until later on.

THE COMMISSIONER: Thank you. Do you want to translate that.

A I can translate that myself.

THE COMMISSIONER: Certainly.

A I am a Loucheux, that's all I learn. I've never been to school so I guess I wouldn't make no mistakes.

(WITNESS ASIDE)

DORIS ITSI, sworn:

A First of all I'd like to welcome Mr. Berger and his people, my chief and all my people for coming to this meeting.

I haven't got very much to say. I got lots to say, but everytime I put my glasses on it seems to fog up with me and I just can't see pages of it, so I'll have to leave it until I get all this sweat off my face.

That's all I have to say.

THE COMMISSIONER: Thank you.

A Thank you.

(WITNESS ASIDE)

THE COMMISSIONER: We have heard from the Chief and the members of the council. If anybody who is here today wishes to say anything now you may do so. If you want to come and speak at this microphone where the interpreter is you may, or if you want to use one of the other microphones, you may.

I think we will just take a break for five minutes while those of you who want to

speak are collecting your thoughts, so we'll just stop for five minutes and stretch our legs.

(PROCEEDINGS ADJOURNED)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, I think we are ready to begin again, ladies and gentlemen and to hear from any of you who are anxious to say what you have to say this afternoon.

MR. FRANCIS: This is a brief presented to you, Justice Berger, by Mrs. Mary Vittrewka of Fort McPherson.

THE COMMISSIONER: Excuse me, I couldn't hear you.

MR. FRANCIS: Yes, this is a brief presented to you by Mrs. Mary Vittrewka of Fort McPherson.

THE COMMISSIONER: Mrs. Mary --?

MR. FRANCIS: Mary Vittrewka. This will probably be given to you.

THE COMMISSIONER: Oh, fine, fine -- well, you carry on then.

MR. FRANCIS: John here would like me to read the whole thing right through through then I will hand it to him and he can translate that back into Loucheux.

THE COMMISSIONER: Is the lady who wrote it here today?

MR.CHARLIE: Yes, she is here,

but it is hard for her to speak.

THE COMMISSIONER: Oh, I know that, but -- I see, well, fine. I quite understand that you would want it read by someone else, but I just wanted to know that you were with us today, so that is fine, you carry right on.

MR. FRANCIS: "It's hard for me to speak -- "

THE COMMISSIONER: Oh, excuse me. I wonder if we could just swear in Mrs. Vittrewka and she could say that this is her statement. Would that be all right?

MARY VITTREWKA, sworn.
(Interpreter, Mr. Francis)

THE COMMISSIONER: Carry right on.

THE INTERPRETER: Thank you very much.

A It is hard for me to speak English well. When a white man talks to me I cannot understand very well, so I have taken this person to write for me.

All my life since I was young I grew up in the bush and never really lived in town so all my life I really enjoyed bush life and always stayed out in the bush.

On this land of ours we have caribou. The white man called them "wild animals." The caribou is good to eat, we have always had it as one of our main food. Now, after the pipeline

is built if it ever gets built, the caribou may stay around for awhile, then disappear altogether. Then what will our people live off? If the pipeline comes through Prudhoe Bay and past Fort McPherson, the caribou may be forced away to other areas far away from us. The caribou have their young up along the Arctic coast. That is where Gas Arctic wants to put the pipeline. We really don't want this, we are against it.

We know that most of our people won't eat the white man's food every day. It is also true for a white man. It is impossible to eat fish or meat that you are not used to. If the pipeline comes through our land we know that when it crosses the rivers the spring break up will damage it and this will probably kill off the fish or other water mammals such as beaver and muskrat. These are only a few problems that I will mention. There are a lot of things to think of and worry about.

Also, the jobs on the pipeline won't be had by our kids. Only the person from the south will come in to work on it.

One more thing I must mention. I live at Vitienlie. That's eight miles, the Loucheux name, in Vitienlie, which is eight miles up river from McPherson. Every spring after the ratting season, we usually -- usually after break up we catch a lot of fish. This spring there was hardly any. Why is this? We don't know for sure. Does the Dempster Highway have anything to do with this? This

is not all. Rabbits, ducks and all these, they seem to be vanishing at a very fast rate.

This is why I don't want to see any kind of pipeline or any big development in this land of ours.

Mary also mentions that near Road River she saw four to five gallons sitting right on the river. This belongs to oil companies. During spring break up we see them floating down the river. I am sure that something like this causes the smaller animals to disappear.

THE COMMISSIONER: Causes what?

A Causes these animals to disappear.

THE COMMISSIONER: Yes. We'll mark that statement as an exhibit. Would you do that please?

(STATEMENT OF MARY VITTREWKA MARKED AS EXHIBIT C-29)

(WITNESS ASIDE)

THE COMMISSIONER: We have another witness to swear.

MARY KUNNIZZI, sworn.
(Interpreter, Mr. Charlie)

THE COMMISSIONER: Could we have -- we want to hear everything you say, ma'am, so I am just asking the people to be quiet.

A First of all I would like to say, Mr. Berger, I am very glad to see you here today to have a meeting with the people.

She says, she has never been to

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school and there are three things which I would like to speak, in other words, mention.

She said, I hear about the pipeline that is going to come through, she said I --

THE COMMISSIONER: Can you move those microphones a little closer.

A Another thing that I would like to mention we were here before white man came, and ever since we have been living off the land and I strongly recommend that I don't want to see no pipeline come through.

When the Native people of this country say their country is getting destroyed by white people she says that this is true. She say she has one girl at home that's way over 20 years and she is now blind and she says if I put a cup of tea beside her she wouldn't know it.

This spring around break up she was sleeping in the afternoon and they heard three blasts across the river. She woke up and she was scared and she asked me, "What's the noise?" It was the people that are building the highway, are the one's blasting ground is what we heard.

She said, from the start she said she come from Old Crow, is where she was raised up and then she came across over here and when she came here, how it was, it's a big difference now.

She had a few things to mention,

and all I have in mind, she said she mentioned, and this is all I have to say.

She said where they are staying is right close to where a -- they have -- they are staying right close to where there are water resources people, and they have a little building there and she says they came there and they camp in their place, so they had lots of wood cutting, their house. And she says they went and burnt up all the wood and not only that she also had moose skin in there, you see, they threw it out and had a hard time to find it and she said they used up all this wood and that she really didn't like it.

That is all I've got to say and thank you very much.

THE COMMISSIONER: Thank you very much, Ma'am.

(WITNESS ASIDE)

MR.CHARLIE: He could talk here because he is the Arctic Red River Chief.

THE COMMISSIONER: I am sorry, I didn't hear you.

MR. CHARLIE: He is the Arctic Red River Chief, some day or two you will be over there having a meeting with him or you are going to accept him here?

THE COMMISSIONER: Oh, we'll accept Chief Andre here and we'll try to get over there too. But I think I'd like to hear what he has to say here. Is that all right, Chief, with you? Well, carry on then, Chief.

CHIEF HYACINTHE ANDRE, sworn.

A I want to say thanks very much we meet you, all the people we meet you, and the McPherson people. We were very glad to meet you and I want you to listen to all the people , and all the people, the people are going to listen to you. That is what we have come here for.

This land, I don't know how many of them, all people -- all people just worry about this land because we think about this, our grandchildren, that's what they want to talk about, and over in Arctic Red River, the same thing too, all the people, they just worry about this land. When they say something about it they talk about the pipeline and they talk about this land too. They don't want the land -- the land they don't want destroyed by the oil. Well, lots of them to me they say, "I want a living from my ground, just out of the starving." If our land is destroyed, they say is going to be hungry and the young people that is coming up, that is the one, they are going to be living on the same as us. Me, I am living in 56 years old now. Since I was six, my father and my mother, they grow me up in the bush, never stay in town. And only my mother living with me and living myself too, living on the ground, on the land, that is what I living. I didn't work for white man, just living in the bush, that's all.

If the pipe come through, it'll come through right between Travaillant and Three

Rivers -- that is my brother living there, Gabe Andre, and they go right through the fish lake, that is quite a -- sometimes my mother, she just cries and talks about this land, about the fish, living on the good fish, every lake a fish lake, and us too, we just worry about our living. There would be something wrong with the pipeline, around the Travaillant Lake, but not only destroyed over there, destroyed right down the Mackenzie and right down the whole Mackenzie delta and down the coast -- all over. That's what the people talk about. They just talk about this land and about the pipeline too.

That's all I could say. Maybe I am going to say a few words after.

Now I talk Loucheux to the Indians. I can talk Loucheux easy.

THE COMMISSIONER: I will be visiting Arctic Red River later this year to hear what the people there have to say and of course to hear from you again at that time. Michael Jackson of my staff will be talking to you about coming there later in the year.

Thank you again.

A Okay, thanks.
(WITNESS ASIDE)
CHIEF JOHNNY KAY; sworn.
(Interpreter, Mr. Charlie)

A Judge Berger, I would like to say welcome to McPherson and I thank you for coming and being with us today.

I lived many years and how people

living, I am going to tell a little about it.

Long ago people lived in the country, that time they have only bow and arrow. They have stone axe. Them days they have caribou skin, what they call wigwam and to bring that, he says he is now making the poles for that. It was long after that, he said, the Hudson's Bay people first came and that time is the first time they are starting to see gun.

After that first gun came was next they brought muzzle loaders. They start to bring -- first start bringing axes. After they bring muzzle loader it was many years after this they start bringing what like rifles, like a 30-30 or guns like that.

In them days people used to go all over wherever they know there is caribou and they go all over the country living off the land. And from there on there is many changes. Us were young in them days and now we are older people and we are still living -- trying to still live off the land.

Today, with all the different things that we buy from store, we are living better than them days.

Now, if they put the pipeline through, our land is going to be destroyed, this is why we don't want to see pipeline come through.

Seismic work going through the country, they really do some damage. Where I stay down river I don't stay there now, but one time ago

I stayed there. I built a house right at the mouth of that creek and after seismic went across and they dammed this creek. Since that time we never get that fish we used to get there.

After seeing this and if this pipeline comes through and when they put it through it is going to go across the river and I was thinking by this that it is going to be no good for fish.

If the pipeline is going to come through, I wonder if they put it along the coast and have it built that way, how that will be. Some place he heard they going to give them a certain -- land -- they are going to mark the land in for the people, he say, he heard that they are not getting it, he says he doesn't like that.

All I have to say today and maybe tomorrow sometime I will have something else to talk about.

THE COMMISSIONER: Thank you, Chief.

(WITNESS ASIDE)

JOHN KAY, sworn.
(Interpreter, Mr. Francis)

A I will only say a few words. First of all I would like to thank you, Justice Berger for coming to hear us in the Settlement of McPherson. I would also like to thank the Chief and Band Council for the brief that they presented to Justice Berger.

I for one am opposing the construction of the pipeline. My great grandfathers and their great-grandfathers have made a living off

this land and I would like to see this continued.

The destruction the oil companies are doing in their exploration work in the country is true because he sees it.

He says that the previous talker was his father and he lives at the same place but on the opposite side of the creek that his Dad mentioned. The oil exploration approached his camp from north and came up to the house and when they come direct to his house they stopped and they detoured his house and blocked the creek right there.

Once they blocked the creek and made a bridge there they went across and they never did come by. And we rely on this creek for fish because fish come out of there from the lakes and lots come up there for the fall and rely for fish on this creek. Now we have not got no fish in this place for the past three years.

For this reason he opposes the construction of the pipeline. They say they are going to build it along the foothills. He is very much in opposition to this. All residents of Fort McPherson rely -- or rely on the hills across here in the mountains for caribou.

I hear that they are going to put up a camp at Destruction City. That's at the mouth of the Rat River.

He heard there is going to be a camp there with 800 people.

Yes, and he relies on this

and this Rat River very much. He goes there every year in September to catch fish. He stays there and fishes in September. From there he hunts up on the mountains. He said he is very much in opposition to this because he makes his living there every fall and he hears these 800 workers are going to set up camp here and then he said that he will have no place to go.

THE COMMISSIONER: Did you you say at the mouth of the Rat River?

A Up the Rat River -- not right at the mouth of it. Right at the foothills. Destruction City -- that is really the name for it. Right at the foothills.

He is in opposition to this, because he says, it is not only him that makes his living there, but he says that it is almost everybody in McPherson that has to rely on that Rat River.

He says that he doesn't expect to live there too much -- very long; what he is concerned about, is his children.

That is all he has to say and if he thinks of anything else he will come back tomorrow.

THE COMMISSIONER: I wonder if we could go to the map and you could show me where your camp is? Could you do that?

(WITNESS ASIDE)

JIM THOMPSON, sworn.
(Interpreter, Mr. Charlie)

A Judge Burger, this is Jim Thompson. Before I going to say a few words, I like to tell two short stories.

The white people come from south and they say we are stupid, so they call us "rabbit ". The people that study, the scientists, they say we come from monkey. That's why I think we are called stupid.

Long ago Christopher Columbus, he was going to India and he got lost, is how he came to Canada, is how he found it. Where he first landed, is place where he first came to Indian people.

When they see South America and the other one -- the other one it is called Panama, and this Columbus, he was running low on food and they were going hungry.

What I am mentioning is not what somebody told me. I never been to school and still I could read and all what I read is what I see myself. So he went and asked these Indian people for food and they told him that they are not going to give him any. So he told these Indian people if they don't give him any food he is going to make that moon dark. Well, he got these Indian people scared so they gave him food that he wanted. So this is how the white man was -- he was starving and the Indian people gave him food, this is how they helped him out.

When the white people first start coming around, the Indian people were scared of them and the white people too were scared of Indians.

Them days, Indians and Eskimos, they were always fighting amongst themselves. These people that first came, they came long before the Mission and they never said anything about religion or God or all this, they never mentioned it to the people.

The missionaries, they knew, they never told anything, people about religion so when the church missionary came and it was an Anglican. So this is how when the missionaries they first came, that's when the Indian and Eskimo stopped fighting. This is how they helped us out.

Them days, before white man came, we were just like sleeping and now today it is just like we slept and we woke up and we are looking into daylight and this Canada is what they took and they are taking us too. They were just like rabbit and that's the way we are.

This Mackenzie Delta, it's a few years, it's been getting flooded. One time I was out hunting rats and it was high water and I seen a rabbit sitting on the driftwood and it was starving. I really fooled that rabbit at that time. So I picked it up and I put it in my canoe. So I went and started looking for land and I found a little piece of land which was high and I took this rabbit and I took him out of my canoe and I

put it right on the ground and right there it started looking for something to eat.

This is how the Government I hope that they do for us, take us and put us in a good place where we are going to have something to eat all the time.

That is all I have to say but I would like to mention one thing about the pipeline. If the pipeline comes through it is going to do lots of damage and it is going to do a lot of damage to us and the country.

Exploration already has destroyed our land. Now we are already losing lots. We see, used to be lots of rabbit, nothing now. Once in awhile you see one odd rabbit track around. One thing this year, there have been lots of caribou near McPherson, this is only how people are -- we are all right this winter. Never before -- I never seen caribou that close to McPherson before.

This is all I have to say, thank you very much.

THE COMMISSIONER: Thank you, Mr. Thompson.

A Okay.

(WITNESS ASIDE)

WILLIAM VITTREWKA, sworn.
(Interpreter, Mr. Charlie)

A I just want to say a few words. You people that made a speech. He says from way back they mention how people live. This is

all true, he says.

You see me here now, I am 81 years old and when I was young I seen -- I seen all the old people and they tell me story, this is how I got to know all the changes.

I have been all over this country and I know quite a bit and this is where when they start this Dempster Patrol, that time he said he got this medal on him.

This land, he said, we really worry about it. Why, he says, we don't like to see a pipeline on it. Now the Inquiry's on and with everybody speaking what they think, you hear and if right now you tell us there is going to be no pipeline, then he said everybody will be happy.

One of the things what we know in the past and we looking towards the future, this is what we are worrying about, our young people, this is why we are talking for our land and for our children.

That is all I have to say, thank you very much.

THE COMMISSIONER: Thank you.

(WITNESS ASIDE)

WILLIAM NERYSOO, sworn.
(Interpreter, Mr. Charlie)

A I would like to say a few words. I am just going to say a few words about the pipeline. Why all the people don't want pipeline I am going to talk on that a little bit.

I listen too and I hear about it which way, where and how it is going to go.

That map across there on the wall, he said I help a little part on it. He said he knew quite a bit in the Yukon Territory is, this is where he said he helped work on it. He says that map shows how big a land there is. Inside that he says that there is a small little piece of land which is valuable to us, is Mackenzie Delta. On the very edge of it is Inuvik. Aklavik is on the west side of it, and McPherson is on the south side of it. Arctic Red River is on the same south as McPherson. Right in the middle he says it is just about the size of the house, is how it's sitting. And in that little piece of land he says people's traplines are just criss-crossing.

He said he heard the pipeline is going to go right across Mackenzie Delta and it is going to go right in the middle of them people's traplines.

The thing about the pipeline is even if we say we don't want pipeline and the Government thinks it is going to make it, it's going to make it, but there are two things about it, this water and fire and ice -- this is two things that is going to do a lot of damage to pipe. This is why we don't want pipeline.

That two things, they are two dangerous things. This is why he said the people don't want pipeline. Even if we say "No", and if they

still are going to go ahead and make that pipeline, I don't want that pipeline to go across Mackenzie Delta.

Tomorrow he says he has written brief which will be presented tomorrow and that is about the land and this is what I have to say for the pipeline.

Last of all I would like to say thank you very much for coming here and if you didn't come we would never seen you, so I am happy that you are here with us today.

Thank you very much.

THE COMMISSIONER: Thank you, sir.

ANDREW KUNNIZZI, sworn.
(Interpreter, Mr. Charlie)

A First of all I would like to say that I am very pleased to have you sitting with us on this Inquiry. Before you came here pretty near every night on the radio I hear you, so when you came it was just like I seen you already. That is how I know.

When you came yesterday, I saw you going by and we went down to you and I shook hands with you. That time when I think when I seen you, you are going to talk to us and I thought you are going to help us.

Exploration work has done lots of damage to our country. You heard many times now and I'd like to

say a few words on that myself. I was born in this country and I was raised around Yukon River, that's where I was raised up.

In that time about twenty years people lived in that area and they go around there, I was one of them. When I came back it was the year 1927. At that time that Mackenzie Delta was very valuable and it was a lot of the different little animals and lots of animals. From that time there was lots of people and a lot of old people and that how many here about that many's gone.

He said that there was lots of rat, lots of fur and them old people I said they all have big boat with engine in it. At that time they used to make that much money and they buy what they want. With this exploration, seismic work went through delta. It done a lot of damage and it is just about pretty near no rat in there.

And now, he said there is not one boat here that got engine in it. It is just small little plywood boat and outboard motor that's all what people have now. And now many people say they don't want pipeline to go through Mackenzie Delta; I am one of them too that don't want to see that pipeline go through across there.

It says the pipeline is going to come through and people say there's going to be no fish and no game. This is -- they know what they are saying. Like people that look into this pipeline, us people, we haven't got what white people

have. They can live on the farm, and raise their cattle, raise pigs, and got sheep and they grow on the farm and they got that and if there is no fish and no game in the country, they wouldn't worry one bit about that. So we don't want to lose our fish and our game and our fur. This is why we don't want to see pipeline coming through.

Even that if they are going to put the pipeline through, I hope they put it where it is not going to do any damage.

That is all I have to say.

THE COMMISSIONER: Thank you, very much, sir.

BELLA ALEXEI, sworn.

THE COMMISSIONER: Can you translate that as we go along?

THE INTERPRETER:

A First of all he said I'd like to mention as she is 82 years old and never been to school, I don't understand very much, I am going to say a few words.

When a small child talks to his grandmother, she say his grandmother listen to him and look after him good.

Before you came to McPherson we heard you was coming and we are glad that you are sitting here with us and what we mainly want I hope you help us a lot on it. One of the thing is this land, when we say this land is our land it's many years -- many years since our people live on it and

we still living on it and there is one person he mentioned there I can't put his name down -- so this is why we worry about our land. Few of them old people that I know they are older when I heard of them, and the next I heard of that person and from there he says these people start having chiefs and the last chief we had from there is old Chief Julius. From that old Chief Julius we had one more chief and his grandson is here amongst us now.

That's how long I got to know and remember we were living on this land and that is why we say "our land". From that time how far I remember back our people lived on wild game and she said that it is slowly disappearing. This is the big worry we have about our land. All these chiefs they used to be chief because they go in the country and they tell their people what to do and they listened to them and they were well respected.

And then whenever they say anything people listen good to them. So whenever the people plan to go anyplace or whatever they want to do they go to their chief and they ask him and he thinks about it and then he tells them what to do and that is what the people do.

So them days, people lived on wild game and today it is the same. We are still living on wild game and most of our younger people they go and kill game and when they get lots of meat they give us old people meat. We don't buy meat, this is why we don't want our game to be destroyed.

And the people, they go in the country like going up south, they go way up the river and it's too late for them to come back so they stop around there. They build a boat and they use moose skin for cover, so they call it mooseskin boat and around there they get lots of meat, they bring all - they make lots of dry meat and when they come down in the spring they bring this big pile of meat with them. After they get here they waiting for the fish to come up and before that fish come they go to creek and they set a net and they put their net right across the creek, is how the people used to live.

One of the things that I would like to mention, I just mention about fish. People set their net in the creek and sometime there is fish on the lake and then there is a creek from this lake and there is fish in it and when they start -- springtime when they start thawing that out, that ice, be all melted and gone and then the waters start running and then the fish start coming out of the lakes, this is how we get fish and this is why we don't want to see all places like that be damaged. This is why we worry about our country.

When we hear about the pipeline, most of us and you heard it lots, that people say our land, our land, and the damage that is going to be done to the country is by pipeline. This is why anybody that says he don't want pipelines, she says, I am one of them too.

Yes, every one of us that spoke, we all agreed that we don't want no pipeline,she says.

That is all I have to say and thank you.

THE COMMISSIONER: Thank you very much, ma'am.

(WITNESS ASIDE)

It is almost 5 o'clock, Chief. Maybe we should stop now until this evening. Would that be all right?

THE CHIEF: When would you like to come back?

THE COMMISSIONER: Eight o'clock, would that be all right?

THE INTERPRETER: Do you want this announced?

THE COMMISSIONER: Yes. Ladies and Gentlemen, I think we will stop now, so we can have some supper. But I want to start again tonight at eight o'clock so if we could all come back here to the gym at eight o'clock tonight we'll just carry on, and anybody else that wants to speak can come tonight at eight o'clock I'll be ready to listen to each one of you then.

May I add that these people here work for me and they are making a record of what is said so that I will have what each of you has said in writing and when I leave Fort McPherson I can read what you've said and re-read it so that I will not forget it. Maybe you could translate that.

THE COMMISSIONER: We will adjourn then until eight o'clock tonight, so thank you all and I will see you then.

(PROCEEDINGS ADJOURNED)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, we will call our meeting to order this evening and just before we go ahead I think the chief has something to say to you.

THE COMMISSIONER: Thank you very much, chief. So we will start again then, and those of you who wish to speak please feel free to come forward and go right ahead.

MARY FIRTH, sworn.
(Interpreter, Mr. Charlie)

A She said her name is Mary Firth from Fort McPherson and she'd like to say a few words. She said we all should come forth with some of the things that we are concerned about, this pipeline, and I'd like to say a few words myself.

What I mainly have in mind is mainly concerning the pipeline. We've been hearing that the pipeline is going to come through and we're all opposed to have it and even that if it's going to come it's going to come. If the pipeline is going to come through, the main thing we

would like to see is we get more, more -- more than anybody else will get on this job, and what I like to see is the people here could have as much job as they can get from it.

When we first see the exploration and seismic work coming into this country we hear how much gas and how much oil is discovered. When we heard about that we was put to understand that oil and gas is going to be very cheap and now with how much oil and gas is found down around the coast, she said, gas and oil -- the price of oil and gas is getting higher and by that you travel in the plane, your transportation price is going up. The way the price is going up, when a person from McPherson to Inuvik she says we have to pay $29.00 one way ticket.

These people that use oil stove in their places, she says they have to pay quite a bit for oil. Instead of oil it would be better for them to use wood because it would be cheaper.

Now that the pipeline -- we hear about the pipeline and if it comes through, if we get a lot of jobs we'll be making a few dollars on the other side with stuff that we need, the price of everything is going to be high too. And some of the people say the Government is helping us and how are we going to say we don't want pipeline?

And the amount of money we get, like pension and family allowance, all this we --

I thinking about it, it must be part of it, our money, that is given back to us.

And now most -- few of the boys that get a job, they make good money and when they get paid pretty near half of their earnings is deducted and this -- these things make me think that that is the family allowance and pension money that we are getting. And if the pipeline is coming through, before it is going to come through I'd like to see our younger children -- our younger to try and learn more so they can have more work when the pipeline is coming through.

When we talk about the pipeline, the thing that we are concerned about is our younger ones and they get more learning so that they could have more jobs and then they could be looked after through that. And if the pipeline comes through there is going to be a lot of things we never seen in our time we are going to see by that.

And the highway is coming through both ways, there we're going to hear lots of traffic accidents. And all of what little we see we get more and we are going to see more of this drinking business coming into McPherson, and by that too we are going to lose lots of our young people.

One other thing that I'd like to say is wherever they going to put the camps or little settlements like that, I like to see that they make a rule so that our younger girls wouldn't

get mixed up into those places.

Now, when we have a meeting like this, all these things are coming and we don't see our young -- the younger people come to this meeting. Even that, they don't come to meeting even that, she says, they are concerned about their future plans. Not long ago I seen two young boys and I asked them what did they think about the pipeline. If this pipeline comes all what you never seen you're going to see.

One of the thing they mentioned, I don't think that we are ever again going to kill caribou. Even right now part of our country is badly damaged.

In the summertime like this when the berries start growing many years -- how many years back, every summer womans all go for berry picking and this is the only fruit we've got in this country. That too is not even growing the same. Where we go for berries is just around there, she says that most of the places is badly damaged we see.

This is one reason why we don't want to see pipeline come through. To us it is not a danger to anything, it is not going to effect anything at all anyway. In summertime when it is hot weather like this we have forest fire and if it happened we had forest fire and if it was close by -- beside the pipeline, is it -- it's going to affect it. It is going to take away

and we are going to lose most of our game and fur.

One of the things that I'd like to mention is all I have to say about the pipeline, and with a pipeline coming through we are worried that we are going to lose all our game and fur, how come they can never finish the mosquitoes?

THE COMMISSIONER: Have you got an answer to that, Mr. Carter?

MR. CARTER: You should ask Mr. Elwood that, now that he's part of it.

THE COMMISSIONER: Well, you weren't here the last time we asked a question of the oil -- the pipeline companies, so I thought I'd ask you first this time.

I should say that the gentlemen I was just speaking to are the gentlemen who represent the pipeline companies, so, Mrs. Firth, I asked them to answer your question, but didn't get an answer.

(LAUGHTER)

(WITNESS ASIDE)

JOHN BLAKE, sworn.

A My name is John Blake and I would like to thank Mr. Justice Berger for being here with us tonight. I heard you were coming but the way the things were going I thought you'd never get here, but I guess you made it.

First of all I'd like to talk on the pipeline. How many people here tonight

been telling you we don't like the pipeline. You have travelled through the whole Mackenzie District, I guess everywhere you went you heard the same thing, we don't want the pipeline. But I know for certain myself and I know other peoples know the pipeline is coming whether we like it or not, it is coming, there is too much money involved in it, there is millions of dollars been spent on this pipeline already and there is going to be billions more spent on it.

If you go along with us now and say it is not coming, the pipeline outfit will come back on you because there is too much money involved in it, been spent on it and I know the white people they don't throw away five cents for nothing, they have to come back and collect it. So I know therefore the pipeline is going to work with us until they get it.

Take for instance, they have a small pipeline from Norman Wells to Whitehorse. It was a four-inch pipe. Now, what they are asking is for a four-foot pipe. In between Norman Wells and Whitehorse there is vehicles strewn from one end to the other which is not picked up yet. Will that happen to this pipeline that is going to be built now?

But before I go any further I would like to ask you one question. If I ask that lawyer for the pipeline any questions during my speech here could they answer me?

THE COMMISSIONER: Yes, they'll certainly try.

A Okay. And another thing I am going to tell you, there are thousands of people been talking to you, Mr. Berger, since you started, what they tell you and what I tell you you wouldn't understand what we mean. You must, you, and the pipeline outfit, must live with us out in the bush for three or four years before you understand what we mean "our living". We say "our land", "our living", it don't mean a darn thing to you people. I am sorry for the language, but that is the way I put it. You must live with us three or four years before you understand what we mean "our way of life."

We can't go out in the southern part of Canada and put up anything anywhere we want. Why should the southern people come down here and put the pipeline where we don't want them to put it? We don't want it, yes, we don't want it, but still it is coming, there is too much money involved, like I said before. Worst of all the peoples that are going to suffer the most is the trappers of the Northwest Territories, that's going to suffer.

I know for sure. I seen the seismic lines going on for the last ten, fifteen years, and the damage they left behind which they never cleaned up. You heard what went on this morning -- you heard -- I mean this afternoon -- you

will hear more tonight. You will hear more tomorrow, you'll hear more the next day. They have been doing damage which they don't come back and clean up. There's gas drums strewn all over the lakes and the rivers, on the portages, anywhere you go you find gas drums, not only that -- you'll find this and that that the gas people left behind.

I am kind of tongue-tied now, but I'll catch on to it, but right now I'd like to ask the lawyer for the oil outfit, could I ask them a question?

THE COMMISSIONER: Certainly. Why don't you and Mr. Ellwood and anybody else you need sit --

A Sorry for interrupting, Mr. Berger, could I ask Tadit to translate that one before I get onto this lawyer?

THE COMMISSIONER: Sure, yes.

THE INTERPRETER: That is a long one there, John.

A I'm sorry for that --

THE INTERPRETER: That's a might long one because I didn't get most of it, but I'll try. to cover most of what he said, the basic part of it.

A Could I mention another thing here? Like I told him, the trappers of the Northwest Territories is the one that's going to suffer.

THE COMMISSIONER: Mr. Carter

and Mr. Ellwood, maybe you would like to sit over there and just answer these questions,and Mr. Workman. This is Mr. Carter and Mr. Workman of Arctic Gas and Mr. Ellwood of Foothills Pipe Lines. Those are the two companies that want to build a pipeline. You might just translate that for me.

Go ahead and ask your questions.

A The reason I would like to ask you people a question is if I asked you a question and you answer me, I'm not knocking you one way or another, the reason I am asking you a question, by that the people will know what to say during these next two days of meetings.

First of all I'd like to ask you what would happen if we had a break in the gas pipeline? Will it explode? Will it catch fire? Or will we have poisoned air?

THE INTERPRETER (Francis): Could you just wait a minute for me please, John?

MR. CARTER: Mr. Workman will answer that for Arctic Gas.

THE COMMISSIONER: Mr. Workman has been sworn in the past, so that's why we are letting him proceed without being sworn again.

MR. WORKMAN: Fine. If there was a break in the line and that is a very remote possibility, but if the line did break the gas would escape, it would be like air -- you know, it is not

a liquid, it is a vapor sort of thing. That would escape and it would probably ignite, yes.

THE COMMISSIONER: It would probably catch fire?

MR. WORKMAN: It would probably catch fire, yes.

THE COMMISSIONER: All right.

MR. WORKMAN: However, the equipment thatwe would have would shut off the pressure very quickly and the fire would not last any length of time. But there would be definitely a fire if there was a break, but I would like to emphasize that it is a very, very remote possiblility that the line would break.

THE COMMISSIONER: Do you want to translate that.

THE COMMISSIONER: Do you want to add anything, Mr. Elwood?

MR. ELWOOD: Yes, I would just add that if the pipeline should break the gas that escapes, if it does not ignite, is lighter than air and will rise. It doesn't stay near the ground and it is non-poisonous -- it doesn't kill vegetation outright or animals, etc. The experience that we have had with operating pipelines in the south indicate to us that we would not expect the pipeline to break any more than once every fifteen years about, as a worst condition.

THE COMMISSIONER: Feel free to ask any further questions, sir, if you wish.

A Like this four-feet pipe, you are talking about, how thick is that four-feet pipe?

MR. WORKMAN: The thickness on the wall of that pipe is almost three-quarters of an inch.

THE COMMISSIONER: What about your pipe, Mr. Ellwood?

MR. ELLWOOD: The pipe that Foothills is proposing to use would be 42" in diameter, operating at a lower pressure and would be just over half an inch thick. .54 inches.

THE COMMISSIONER: Could I ask a question too while we are at it. Mr. Ellwood, we have been told that the Arctic Gas Pipeline comes past Fort McPherson here within just a few miles. How far would your Foothills pipeline be from Fort McPherson?

MR.ELLWOOD: I don't have the figure with me, I'd just have to look at the map here.

THE COMMISSIONER: I think that it might be helpful, sir, if you don't mind. you see, there are two pipeline companies. Arctic Gas want to bring gas from Prudhoe Bay down around the west side of the delta, past Fort McPherson, and then at Travaillant Lake they would join up with the gas coming from Mackenzie Delta. Then the line goes south.

Foothills which Mr. Ellwood

represents -- Mr.Ellwood is the gentleman with the beard. Mr. Carter and Mr. Workman, the other two gentlemen, represent Arctic Gas -- Foothills wants to bring gas from the delta south, but they haven't said, they haven't proposed to bring Prudhoe Bay gas across along the coast and then down past McPherson to Travaillant Lake. So the Foothills project would be some distance from McPherson.

Do you want to translate that? I hope I am doing justice to these proposals.

Mr. Carter, you feel free to add anything to what I have said. As I understand it the Foothills pipeline would be some distance from McPherson and yours would be nearby, and I think these people should know that, but if you want to add anything to what I have said, you go right ahead. I don't want to --

MR.ELLWOOD: Perhaps, Mr. Commissioner, I should indicate on the map where ours is and I could probably get the scale at that time too.

THE COMMISSIONER: All right.

Mr.Ellwood, on that map when you get up on your chair there, point out to us where McPherson is to start with.

MR.ELLWOOD: Fort McPherson is right here. Here is Inuvik.

THE COMMISSIONER: So

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where would your pipeline be?

MR. ELLWOOD: The Foothills pipeline would roughly follow the line as far as here, it goes farther east of Travaillant Lake about four miles farther east as shown here. Joins there and then again roughly follows this line and so the Ebbutt Hills were on the west side, and over the top of the hills, following that line to the south. And this is roughly 100 miles from Fort McPherson on the east side of Travaillant Lake.

THE COMMISSIONER: All right. Do you want to translate that.

MR. FRANCIS: Where is that bend in the river where you come close by the Mackenzie?

MR. ELLWOOD: That's here, away at the Ebbutt Hills.

MR. FRANCIS: No, way up north -- right there.

MR. ELLWOOD: Right, just south of Travaillant Lake is where we come close to the river again. Here is Little Chicago, just north of Little Chicago.

THE COMMISSIONER: Well, your questions have really started something here. You carry on, sir, if you have any further questions.

MR. CARTER: Sir, just before that perhaps -- we didn't mention the cross-delta proposal that is being considered as well, and perhaps Mr. Workman could point that out, in the fact that both interior and coastal would come near Fort McPherson.

THE COMMISSIONER: Yes, all right, we'll do that. Just hang on a minute and we'll let Mr. Workman -- Now, Mr. Workman, the gentleman that is going to the map now represents Arctic Gas, so, he'll tell us about a proposal that they have made.

MR. WORKMAN: The route that Canadian Arctic Gas first looked at goes along Prudhoe, along close to the delta area here, swinging just north of Fort McPherson, crosses over here to join the route from up in the delta.

Another alternate will avoid the wildlife area in Alaska which comes through to join the Interior Route at McPherson. However, because of the environmental impact along here, we have also studied the possibility of a route across the delta, across Shallow Bay and joining the line first mentioned up here and thus avoid this route down here. At this point, this possibility is still being considered at this time, but it is still possible to bring our proposed line across the top of the delta.

A I hope you don't mind if I take any more of your time here .

THE COMMISSIONER: Go ahead.

A Like you're talking about you had experience before, that's in the south. You have lots of experience in the south which

I believe so. You had a few trial bases in Inuvik and over at San Sault Rapids which don't mean a darn thing to the people of the Northwest Territories. You had your trial bases on the short run. I never seen you going over mountains, through swamps and over glaciers. I am going to ask you right now. Have you ever had a break in the south? Ever had a break in the pipeline in 60 below? I know you never had no 60 below in the south.

MR. ELLWOOD: To the best of my knowledge we have never had a pipeline break at that temperature. As you say it rarely gets that cold down south.

A What would happen if you had in 60 below?

MR. ELLWOOD: I think very much the same thing would happen at that temperature. The temperature really makes no difference to the way the gas behaves. There is still the possibility of a fire. If there were no fire the gas would still rise. The temperature has very little effect on that.

THE COMMISSIONER: You had better translate this.

A Another thing I'd like to ask you, how far apart would be your shut-off valves?

MR. WORKMAN: I am not positive of the answer to that, but I can say definitely that they are at least every fifty miles.

I belive that they are more frequent than that, but I know definitely at least every fifty miles.

MR. ELLWOOD: The Foothills' proposal calls for shut-off valves at each compressor station which is approximately every fifty miles as well.

A You say fifty miles apart. What if it broke half way between, which is 25 miles and there is nothing between that fifty miles and it is broken in half way. How much is going to come out in that 25 miles? It is going to run forward and the other out from the other end is going to run backward. Either way you shut it off it is coming back to that half way mark where it is cut off. How much damage is going to be done in there?

MR. WORKMAN: As Mr. Ellwood explained, the gas that will leak out of the line if there is a break, will go up in the air. It is lighter than air, so it will rise. So there'd be very little more damage from, say, one mile of gas escaping -- or pardon me, there would be very little more damage done from fifty miles escaping than there would be for one mile escaping. If there is a fire, that fire would be right in that local area and the gas, if there is no fire, would still go straight up.

THE COMMISSIONER: Well, Mr. Workman, you say that if the gas doesn't catch on fire it goes straight up and we'll never see it

again. We won't see it in the first place, but we won't hear of it again. But if it does catch fire, what about this gentleman's question? He says that if your shut-off valves are fifty miles apart then whatever gas you've got in fifty miles of pipe, if it escapes will catch fire. Now, is that what will occur?

MR. WORKMAN: Yes, I would expect that it would catch fire, yes.

THE COMMISSIONER: You might translate that while Mr.Ellwood is forming his answer.

THE INTERPRETER: Yes.

MR. ELLWOOD: I would like to add, Mr. Commissioner, that I am not 100% certain of these figures, but it seems to me that the time it takes to empty a section, a fifty mile section of the line should a break occur, is approximately one hour twenty minutes. By that time the line is empty and the fire would extinguish itself.

THE COMMISSIONER: If nothing else besides the gas were on fire.

MR. ELLWOOD: Yes, right, the gas fire would extinguish itself.

THE COMMISSIONER: All right. I am looking forward to your next question. I don't know whether everybody else is, but you go ahead.

A Like you said, once the gas evaporates it would go up and won't come back down. I don't believe that. I don't think the people

in McPherson it won't come back down. It's got to come back down. Anything that goes up in the air must come back down, and you say it takes an hour and twenty minutes from the time you shut it off for it all to evaporate. In that one hour and twenty minutes it can do a heck of a lot of damage. You see the delta here, it's nothing but willows and trees, it is really brushy, it is not like out in the barren lands. If it ever -- if it so happened to catch fire even six miles from here down river, the whole delta is going -- there is no stopping it.

THE COMMISSIONER: Do you want to translate that?

THE INTERPRETER: Yes.

THE COMMISSIONER: Mr. Ellwood, could you answer a question for me while we are on this subject. The -- you say that if there were a break in the line the gas would keep coming out of the line for an hour and twenty minutes. What are the chances so far as Foothills is concerned of that gas catching on fire rather than just being dissipated into the air?

MR. ELLWOOD: I couldn't answer that question. I am not familiar with those statistics.

THE COMMISSIONER: Do you know, Mr. Workman?

MR. WORKMAN: I believe that it is a pretty high chance that it will catch fire, just

from the friction of the gas going past the torn metal.

THE COMMISSIONER: I am sorry, you say a pretty good chance it will catch fire, and what was the reason for that?

MR. WORKMAN: Well, the friction, the heat of the -- the heat produced by the force going by the jagged end of the pipe, and so on.

MR. ELLWOOD: I would just like to point out to Mr. Blake, if I may, that in the event that a pipeline break did occur, this would be noted in our Operations Control Centre in Yellowknife and we would immediately have crews in the field to correct the situation to fight the fire if one occurred. The chances of a major fire spreading over the delta are very, very slim indeed with the forces that we could mobilize to combat the situation.

MR. WORKMAN: I would like to take this opportunity to emphasize to everyone the difference between gas and gasoline. I think that a lot of people think that this is a liquid that is going to be in the pipeline and when it goes up in the air it will fall back down as droplets of liquid. That is not the case. The gas is like air. It is not a liquid. It is not like gasoline. It's like air and it will go right up.

THE COMMISSIONER: Do you want to translate that.

MR. FRANCIS: No, I was just

speaking to the Chief here.

I would like to say here at this point that this is a very, very touchy thing -- and it is not a touchy thing, it is a tongue-twister. There is no -- you have got to have some sort of visual way to say it. There is no way I can explain gas -- natural gas and gasoline for the people. You just have got to say "gas" and the people think it is gasoline. There is no word for natural gas. So it is very difficult.

THE COMMISSIONER: Yes, well, you are doing certainly the best you can. I think that we'll let this gentleman ask his remaining questions and then we might take a break for a minute or two because I know you have run into some pretty tough going here, Mr. Interpreter.

Do you have any more questions? I have the feeling you have. Go ahead.

A Yes, I'd like to ask two or three more questions. I hope that I don't take all night, but how big a crew would you have on hand in case there was a fire?

MR. ELLWOOD: There would be approximately 60 people stationed in Inuvik, 53 people, I think, in Norman Wells and 90 people in Fort Simpson. I am not sure how many of those we could mobilize right away. Some of them would of course have to remain on their jobs at those places to run the compressors. Certainly we could get I would think 40 people from each location if

we had to on an emergency situation.

MR. WORKMAN: With Arctic Gas we would have 80 employees, approximately 80 employees in Inuvik, 60 in Norman Wells, 60 in Fort Simpson, a total of around 200 in the Northwest Territories, but -- do you want to translate that --

In the event of a break in the line and a fire, we would be recruiting people as fast as we could to help fight the fire and we would co-operate with the Forestry Department to bring in extra people too.

A Supposing there was no break in the gas line and a fire occurred and the pipeline was, say, two or three feet above the ground level, maybe more, maybe less. Would it cause an explosion without a break in the line?

MR. ELLWOOD: This pipeline will not be above ground. It will all be buried except for a few short feet of pipe at each compressor station and those are on a gravel pad where there could be no forest fire or ground fire in the area -- right around the pipe.

A Would there be people there at all times where you have it above ground?

MR. WORKMAN: When we first start up the pipeline we will have somebody at all these compressor stations doing one job or the other to get the bugs out of the system. Someday we might get to the point where the line is completely

running by itself and not have people in these compressor stations. But there will usually be maintenance people around the compressor stations even when we don't have operators at each station.

A And another thing I would like to ask. Who would be paying for the firefighters if there was a fire occurred? Would the gas company pay for all firefighters or would the Government pay for the firefighters?

MR. WORKMAN: If the fire was the responsibility or caused by the pipeline we would certainly pay for the cost of fighting it. I think though, if there is any doubt as to what the cause of the fire was we wouldn't worry about who was going to pay it. We would first get our people in and try and put the fire out. But certainly if it is caused by the pipeline we would pay for the cost of putting the fire out.

MR. ELLWOOD: I should just add, Mr. Commissioner, that Mr. Workman's answer would be applicable to Foothills as well.

A Like you say, it all depends on how the fire started. That will depend on who pays for it. How would -- who is going to pay for it if the lightning starts the fire?

MR. WORKMAN: I think if lightning struck on the pipeline right-of-way or on the compressor station, we would certainly put a fire crew out there and put it out and pay for the cost of that. If lightning strikes out in the

forest somewhere, away from the pipeline, I think would be treated the same as a fire today.

THE COMMISSIONER: Do you agree, Mr. Ellwood?

MR. ELLWOOD: Yes.

A The last question, I guess that is what you are waiting for. Each and every one of the trappers living in the Northwest Territories have their own trapline. They go criss-cross every which way but they still have their own trapline. If and when the line do break on an individual trapper and his trapline gets damaged by the pipeline, will he be compensated -- if so, by whom will he be compensated?

MR.ELLWOOD: Certainly if any of our operations or facilities or any action coming out of that damaged the trapline or other activities of the local people here, we would compensate. We don't have any fixed procedure for how this would work yet. We hope to be able to work that out in the coming year or so with the people here as to how the claim should be submitted. But certainly we would compensate these people and as quickly as we possibly could.

MR. WORKMAN: I'd like to say that Arctic Gas would follow the same procedure, yes.

A You say you are willing to pay the compensation to the trapper if and when it breaks out and damages his area. Could you

give it to us black and white here tonight in writing that you are willing to pay for it, or just say "yes" now and wouldn't give it to us in black and white and take off tomorrow?

MR.ELLWOOD: The statement that I made to the effect that we would pay compensation is in our application which has been filed with Indian and Northern Affairs, the National Energy Board, and has just today been referred to Justice Berger. That statement is in that application, written down. There is a copy of the application in the settlement office here. So if you wish to see that.

MR. WORKMAN: I would like to say that our president, Mr. Horte, I think has already made that statement and you have a statement made here tonight which will be in the transcripts too and I think that is as good as a letter to me.

THE COMMISSIONER: These people over here are taking down what these gentlemen say and it will be in black and white written down, and we will send that transcript to Chief Charlie as soon as it is typed up.

A If you are so worried about building the pipeline, why don't you people be backing us up for the land claims and wait until the land claims before you build a pipeline?

MR. WORKMAN: Well, I would like to see the land claims settled too, but I

am afraid this is not in our area. This is something that has to be settled, I think, between the Government and the Native peoples, and all I can say is that I would sure like to see it settled.

THE COMMISSIONER: Is that your position too, Mr. Ellwood?

MR. ELLWOOD: The Foothills position on the question of the land claims has been that we feel it would be beneficial if this issue could be settled before construction begins. We recognize that this is between the Native people and the Federal Government and that we really have no input into how this land claims settlement works and we also recognize that the connecting of the Mackenzie Delta reserves to the existing pipeline systems can't wait forever. The land claims would have to -- the land claims and construction of the pipeline would have to fall together here somewhere .

A Instead of building a pipeline, why don't you build a refinery down north instead of taking all the gas and oil south? You take it south, they'll only have to bring it back north to sell to the northern people.

MR. ELLWOOD: Most of the gas that will be moving down this pipeline is in its finished state already. It needs no further refining. It's used just as it is in the pipeline for home heating, driving thermal power stations, etc. It is not refined any further, so to that effect you can't do anything more with it up here. The products that

would be coming back to the north from such a thing might include plastics and fertilizers which can be produced in factories already in the south.

A Well, may I ask you a question. Could you build a refinery down here and then take it south instead of taking it through by pipeline?

MR. WORKMAN: I think we are getting into a little confusion here between gas and oil again. This is gas that we are talking about, like air. The oil is something else again and maybe someday there might be enough oil to have a refinery in the north, but right now there isn't. There'll be -- the gas that comes out of the ground comes out like air and that will be what we call "treated". It will be cleaned up in a gas plant, and the finished product, the material that comes out of it will be suitable for burning in a stove and there will be nothing else coming down the pipeline, just this vapor material that you will burn in the stove. There won't be oil and so on. There won't be any liquid or any oil or diesel fuel. That is not in the pipeline. There is no diesel -- just strictly a vapor.

A Thank you very much for answering my questions and I would just like to make another comment to Mr. Justice Berger and thank you very much.

Mr. Justice Berger, I know that I have been taking up quite a bit of your

time, but that was on my mind and I finally got it off my mind.

The reason, it is not the only reason, but there is one reason I don't like to see the pipeline coming through. Like I said before, it is coming through whether we like it or not, there is too much money involved. It is coming through for sure. I know most of the younger generation here realizes it is coming whether we like it or not.

You take for instance the last few years. The caribou have been getting scarce -- except for last winter, you might as well say they came to our doorstep here in McPherson. It is not going to happen every year. The waterfowl are getting less and less in the last five years. I know because I am quite old -- I don't look that old, but I am getting quite old anyway -- but I know that they're getting scarce all the time. There has got to be a reason behind that that they are getting scarce.

These oil exploration, what they are leaving behind is doing a lot of damage. It is not only the waterfowl. It is the rabbits that come around on the road. They get to these seismic wires and they start eating, chewing at it, anybody here in this place will tell you that they seen it with their own eyes. They have been chewing at these seismic lines. Any more exploration that has been done in the Northwest

Territories, espcially down here, I hope they pick them all up. That is all I have to say for now. I will be back again, speaking a little more to you tomorrow, and I hope that it is shorter tomorrow.

Thanks very much.
(WITNESS ASIDE)
THE COMMISSIONER: I think that we should stop for a few minutes. Did you want to say something before we stopped? I was going to ask when we -- I thought that we'd stop for about 15 minutes and then start again about 15 minutes from now and Mrs. Sarah Simon, I think is going to show us some slides about Fort McPherson, so, if that is all right, Chief, perhaps we could do that.

Did you want to say something before we --

CHIEF CHARLIE: No, that is quite okay with me if you want to stop for awhile, but just before we go on, I was handed a letter here from one woman that I'd like to read to you and then we'll break.

THE COMMISSIONER: Certainly.

CAROLINE KAY, sworn.

CHIEF CHARLIE: This letter here reads:

"Dear Berger,

We are glad to see you and we listen to you all spring on the radio. We live out in the bush all the time. We make our living that way. My husband goes hunting and gets caribou or moose. When he brings

the meat home we dry the meat. We pound the bone for grease, tan the skin, we make babish out of the skins, we also get sinew so that we can sew our shoes and mitts. I also have hundred caribou leg skins. That much I can't throw anything away.

We mostly live on meat and fish. We make dry fish and use it in the winter. My husband and I leave for the foothills in September. We stay up there until December 24. We come to town and leave again in January back to our camp. We come to town for Easter and go to our camp again. We went back to our camp on May the 2nd. We live on the Husky Channel. We start fishing in July and goup the Rat in September and trap there and get our meat there.

We have fourteen dogs to feed. If the pipeline comes through I don't know how we will be doing. Maybe all the animals will go and what then? My dogs will go hungry and myself. The pipeline peoples they couldn't feed me or my dogs. My husband and I are over 60 years. We don't want our land destroyed.

Thank you for listening to me."

This is Caroline Kay.

(LETTER OF CAROLINE KAY MARKED EXHIBIT C-30)

THE COMMISSIONER: Thank you, Mrs. Kay.

(WITNESS ASIDE)

THE COMMISSIONER: We will adjourn a few minutes now just to get a cup of tea and stretch our legs and we will start again, say, about 15 minutes after ten and Mrs. Simon will set up her slide show and we can all watch that then.

(PROCEEDINGS ADJOURNED)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: We will call our meeting to order again and I think that if you want to see the slides you should all come forward and it is all right with me if you want to come up -- if the children want to come up and sit at the front here so that they can see the screen that is okay with me and everybody else, if you want to move forward and take a seat, wherever you can find one, you are certainly welcome to do that.

Would you translate that and I'll just have Mrs. Simon sworn now.

SARAH SIMON, sworn.

A This picture you see on the screen now is taken in 1952 and this is your old town. All these houses are made of logs. The people builded themselves, and you see our church and you see that big white building way up there, that is the community hall, and up there three big white

buildings are Hudson Bay, and all these down here are Native houses. This is before -- this is in 1952.

This is the first day school we had built here where Fred and Rosie Firth are living now and it is just one classroom in it and one teacher. She hasn't got even cook staff or kitchen like, she's just got her little sitting room, living room and her bedroom and I used to be helping her around and she was the fair and welfare teacher and this teacher started everything here that winter and that -- these trails, just the sled trail, dog trail, that is only the road we have that -- at that time. That house down below the school is on the river side is Chief Julius' house at that time.

This old woman is 95 years old when this picture was taken and she lives in that old tent by herself. In those days we have no welfare, no social worker here to look after her, although I said that the welfare teacher was here, but she hasn't got any authority to put her up somewhere, so she has got her own tent to live in And this one day it was warm outside and she came out to pick up those little bits of wood, little chips around her doorway for her firewood. She feels around and picks them up in her parka and takes it into her tent and we took her picture there. She is blind, she cannot see.

And these are the school children in that year in that little day school. You could see that there is Edna Nerysoo there

just over there and Bella Blake, -- Sarah Sebastian -- and Florence Peterson. Now they are mothers of five or six children and they are all womans now.

This is in that same little school and Christmas tree, we make Christmas tree for the school children and Peter Thompson was our Santa Claus, acted as a Santa Claus and I was helping him there and you could see Mary Jenkins and Susan Luke -- and Reverend James Simon, really interested in Santa Claus, I think.

And this is in the same classroom, and you could see Annie Kennedy there and Edna and again Bella Blake , I think and those little girls going to that one day class room.

This is our mission house. This is our old mission house and our mission warehouse and our church there. Before they took this mission house down. It was still standing up at that time, but it is not longer there now. The new church is built in place of it.

This is Walter and Emma Luxie when they were really young, a nice looking couple there, and at their log house there, at their first house they built for themselves, I think.

Of all the McPherson people living here I was the only one that met Bishop of the Arctic visiting Fort McPherson and I was taking him home because there were no white missionaries here. I

met him down on the lake and I was bringing him home.

This is the school down here which we call old school now, this is the first time they are building it and we call it a new big school.

This is the Hudson Bay living house, I think. After many years it is burnt down so it is not there now.

This picture is taken across the river, right across here and in the wintertime, through the creek. It looks so beautiful when this teacher and I were -- got rabbits snare set through this creek and we were going to our snare and it looked so beautiful that she took pictures of it.

And this is the same, that little school again. You don't see very many tracks around the school. The children don't tramp down all the snow like they do this in the wintertime these days.

And this is Jim Vittrewka's wife, Ellen Vittrewka, and that baby she is packing, now she is about twenty -- over twenty years I guess, twenty-seven years.

In those days the plane landed on the lake at the back here and people go on that little trail to meet their plane.

And this is Alfred Charlie, Chief Johnny Charlie and John Charlie, their father. Just died -- just a few days before Christmas 1974, and

this is how he looks around 1952. He didn't change very much when he died.

This is the police barracks down here. They are still down here.

This is one of the first planes that works down here. I think that it was this Norseman. The Government people came in it and I think that Government man came down and his name was Mr. Devitt.

This straight trail from across the river from that creek, right across straight through to the town you see it yourself there. One day the teacher and I we went back to our snare and when we came back out of this creek we decided that would make a straight trail, because the mens they don't make a straight trail. The trail they make is always no good, so we thought we'd walk right across straight with our snowshoes on so we did and then they start using it, that's the only way they got straight trail, I think.

This is the Hudson Bay living house I think that time -- store -- this is the store and also this store burnt down too.

This is the tallest, big man we had around here I think. That is why his name is Big Andrew, Andrew Wilson. And he is the father of Mary Firth. The picture was taken around 1952. He used to be a very strong man and very smart and quick action and they used to have a football game all the time, and he is at the goal and no one would push him away and no one would dare to push him or pass the

ball over him and I used to ask him to do more, keep that going more, I don't want my husband to be in this game, so I give him big boiled meat and tell him to have this for supper, and be strong.

This is the same old woman that you seen at the first beginning of the slides. Now this time she is really blind and it is a little bit warmer so she put her door up and she stands outside enjoying her little fresh air and while she is living in this tent, one good-hearted family decided to look after her. They are not her relations or anything, but they just wanted to do a kindness towards her, I think. It is Ben Kunnizzi and Mary, his wife, they took her in and into their house and they kept her for about four or five years before she died.

This is our old church. Many, many people got married in there and many, many babies been baptized in there and we kept it so clean. As far as I can remember back it was rebuilded twice in my time by the people, by the Indian people. In 1924 people decided to take it right down because it is getting too small, for congregation. They tore it right down and everybody goes out and cuts logs and brings the logs in by dog team, their own dog team, their own axe, everything -- all the tools is their own and they have about two or three litre. Good men that can work with logs like the man by name of Jim Greenland, he is the head for them, Abraham Francis, Peter Thompson, they

are still living. All these, they know how to build house. They cut logs and square logs and they built the church and when the summer came, the month of July the people went away fishing and the mens went too and put their nets in and fixed up all their fish camps ready then we made some smoked fish for them to have for their food. They all came back. There is no such motor boat or canoe with kicker on it. There is just paddling. They came back up to town and they're working here for one week. They go home on Saturday, then the other bunch come up and their wives give them bannock and fish to eat and we send them fish. They don't work for money, they just do it for their church and they rebuilt it and the first they worked there all summer long and the inside is not finished, but the first man that got married in the new church is John Robert and Rachael Robert. They got married inside that church, first. I always remember them there. And now that is the one you see down here right now. It has no bell and belfry on it. It is just half broken down. It is really pitiful for me. I am greedy of my church, and then later on in 1940 sometime a missionary was here, Mr. Dewdney, a good carpenter. He made all the chancel walls very modern and the baptistery that Peter Thompson donate the money for it and he fixed all inside so it was beautiful and now it is just half torn down. Sometimes I wonder if the men's could get together and do something about it.

And now this is the time when we have a day school here, that little day school. The people have to stay right in town with their children because the teachers don't want them to take their children out into the bush. They want the children -- she wants the children to be right in town all the time, so people in the summertime they try hard for dried fish and all fall they are trying hard for frozen fish and meat and fur like that, so that they can leave their children in the winter with some other friends, but some of them stay right in town with them. This, you see in this picture there is one girl lying down there, Annie Firth, and this sitting up is Florence Peterson, and that one, that setting rat trap, name is Laura Thompson, sitting right in here in this room now. Laura Thompson and I, our teacher asked us if we could teach the school children how to trap rats and on this lake, back of the settlement, that lake you see over -- which you call Sewage Lake now, I am very, very sorry and very ashamed when I see that lake. It was a beautiful lake, lots of rats on it and it kept clean all the time, it was right close to the settlement, but -- and there's a creek from it on the north side running to the river and it is good water. In wintertime we get snow from there for drinking water and in the spring, in the fall time with Laura Thompson take half the children and I take half and we take them on that lake and I go on

the north side and Laura takes them on the south side and then there is a little lakes right around behind these lakes, all that was good lake. Now, today, you look at that lake, we dare not take anything out of that. My people don't want to even kill rats on it, and it's really damaged, it's really no good. It is just full of grass and willows now. It is just shameful when I see that lake, really spoiled. It is because this town has grown and the hostel, everything, all this sewage is going on that lake.

And again those days and plane land on this beautiful lake back here. It's only place that plane land, and these, either they came out of plane or meeting plane, I don't know, but that is where the plane lands.

And this is in that same classroom. You see Richard Blake there. This little boy is Richard Blake,and the next one is Lillian Wright now, and the other one is Mabel Ann Kunnizzi and Lillian Wright and Richard Blake doing their school work.

This is game warden house again and in those days, that is the main road, I think.

No , this is the first nursing station, I think, and the other one is game warden house.

Now, this, you see this barge must have came in with all the oil from Norman Wells. You see all those gas tanks there, they used to take empty gas tanks out from here to fill them.

Even the Indians used to order gas from Norman Wells some. They sent these tanks and then they bring it back on the barge and you see that boat anchor out and you see another two miles down below this barge and you also see other two is anchored out way down there and all those big boats. In those days our land was so good and in the delta so many rats everybody go down the delta or up the river to do their ratting. They do well and the rat sells good and they buy their own big boat, we call them schooners, with a big engine inside. That boat anchor out is my boat. James and I, we have little schooner there with engine in it and that two, big mast down there, one is Andrew Wilson's boat, you seen that old man, and Christopher is still living, Christopher Colin owns the other one, and there is another one Peter Luxie but this time I think he was down to Aklavik while this was taken and those way down there, anchor out, one is John Robertson and one is Abraham Luxie and he is still living. These big boats is no longer done. We have no boats of our own. Especially James and I, we haven't got even canoe these days. It's not that because we play with our money, but it's just maybe we are too old to have boat any more.

And I guess you recognize this picture, who the people are. That's James Simon and myself packing my baby with strap and my daughter and this, my daughter is the only one we have now, which is Mrs. Look , living in Inuvik. James Simon is not looking

like that now, but he is the same James Simon.

And this is that, when teacher had a small little garden beside her house and her and I we think it is really wonderful to have a little garden there and that little birch fence around the school,childrens -- school boys made it for her . They don't ask for pay, they just do it for their school teacher, and that is the little garden she has.

Now, this is that new school. You see it was building now. It is all completed and she moved into there and this is the first big school we call it, and you see those wood around there, that is what we call "relief." She give it to the poor old people or sick people or somebody that is really need wood. She give them wood from this.

Now, you see this is old town again. All these buildings, you see, the Indians built it for themselves. They bring their own logs and build it themselves. They even saw their own lumber and that big clear place behind the settlement you see, that was started by this same teacher too and she wanted the community to have their own garden, so she got that plowed and she started the garden there and for about two years she tried hard with it and I think only one person that had something to eat from it is George Vittrewka, I think, and we tried hard for potatoes and carrots and things like that but the people are away in those days,

fishing and they have no time to come back and weed the garden and so it didn't work out very good, and we were hoping that it will continue until the community will have big garden, but I left here, Fort McPherson, 1959 to Yukon, Whitehorse; 1961 when I came back here -- 1962, when I came back here. It really made me feel sad to see that garden all gone and the houses are built on it and that's where we started a real good garden, but it didn't -- people just didn't have time to look after it.

This boy -- and this boy is going away ratting. A big load of -- such as dog feed and groceries and all his equipment for hunting rats. I think this is Neil Snowshoe that is going away ratting.

And this is the community feast. You see there, part of that house showing, that is the community hall, and all the rest is just Native houses around and this is one of the feasts, we call it feast. In those days, no traffic of any kind. All we have on our feet is moccasins made of moose hide. We don't even wear rubbers, I don't remember, just only on rainy days. That much of Fort McPherson's ground was good green grass, it is not dirty, so instead of in the house everybody sit outside on the grass and the mens served with whatever food is cooked, and you see that boy coming out with pot of something -- I think that's Johnny Charlie, and those mens are serving. In those days the womans are -- they are too embarassed to get up and join the

mens, whatever they do, so the womans are sitting down and the mens do the serving. Now today when there is feasts, still we hold our feasts for some occasions, but they just leave it to the womans and the womans serve. Sometimes womans get lazy too and Jim Robert usually move the mens, I think these days. You can see Peter Thompson sitting right down here and can pick out so many people that we remember.

Before the nursing station came here, the womans when they have their babies in their homes, they deliver, babies born in their own homes, and this is one of the womans that just had a baby and we bundle the baby, and teacher, the nurse who I work with said we'll take her picture right away. This is Catherine Simple. She is living now in Aklavik.

And this is in that community hall on Christmas, on New Year, and at Easter and on July like that there is a big dance, big dance in there and the white people and Indians, they come in and they are all mixing, dance together and have a real good time. This is one of the police wife, Corporal Meet, Mrs. Meet, dancing jig with Reverend James Simon.

Do you see how good I used to sew --

And this is in the school, the womans come in and they watch the concert. The womans -- and the older womans like me, in those

days I wasn't old so -- we used to act the old stories, old traditions and we used to put up a play. We made our own costumes in olden times and we put up a play and they watched us and really awful sight, I guess everybody's laughing and we're just doing all these things and they're watching there. You could see Bertha with her dry meat sitting down there, Bella there and those two little boys sitting between those two womans are Martin . boys, Richard and James Martin -- twins. And the next is Sarah Vittrewka and the next old lady she is gone. Her name's Annie Renelsee. And all the rest of the people watching.

Now this is all this old lady I already told you about, again.

This old man is Charlie Stewart when he is in his 83 -- this is taken in 1956, and this is my daddy. He is the most happy man that ever lived. Lots of people remember him.

This picture is taken right beside the mission house. Maybe the missionary gave him a cup of tea so he looks very happy.

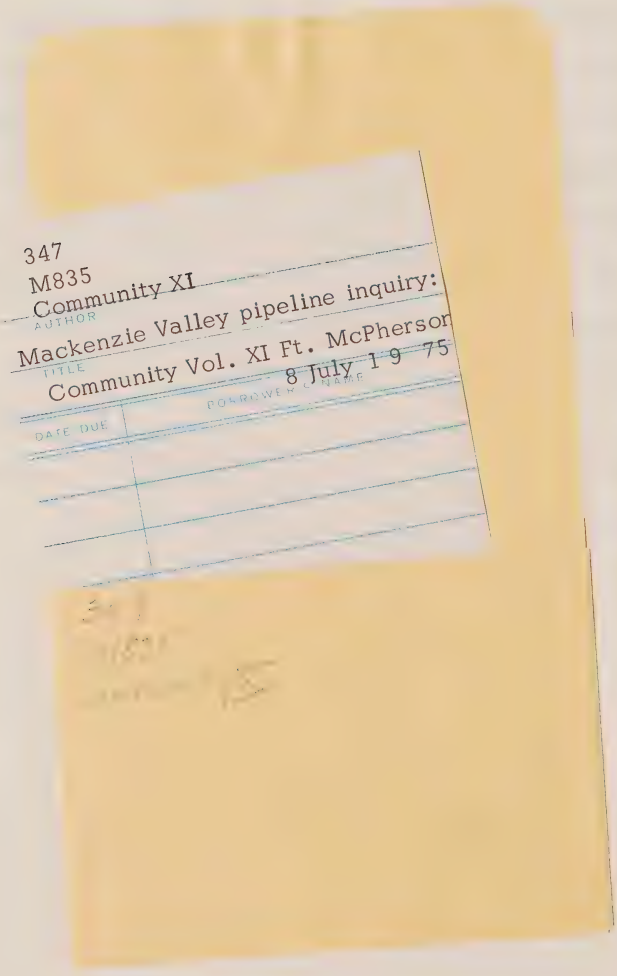
My father was a very good dancer -- I think, and even now today when they dance like George Robert the other day told me that, when he play the song for what we call duck dances he remember him. That is the last dance he played for him and he was very light on his feet, that is why everybody remembers him dancing. I don't think that anybody is as light as my father.

(WITNESS ASIDE)

THE COMMISSIONER: Ladies and gentlemen, I think that we will adjourn the hearing now until 1 o'clock tomorrow afternoon. We have had a full day and I should tell you that I found what each of you had to say helpful to me. I learned from each one of you and I hope that we can have as useful a hearing tomorrow as we have had today, so we will adjourn now and then start again at 1 o'clock tomorrow. We will carry on tomorrow afternoon and tomorrow evening too, and we have to leave, I have to leave for Old Crow on Thursday, but we will stay Thursday and hear any other people in McPherson Thursday afternoon if that should be necessary.

So we will adjourn now until 1 o'clock tomorrow. Would you translate that.

(PROCEEDINGS ADJOURNED TO JULY 9, 1975)


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AUTHOR
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